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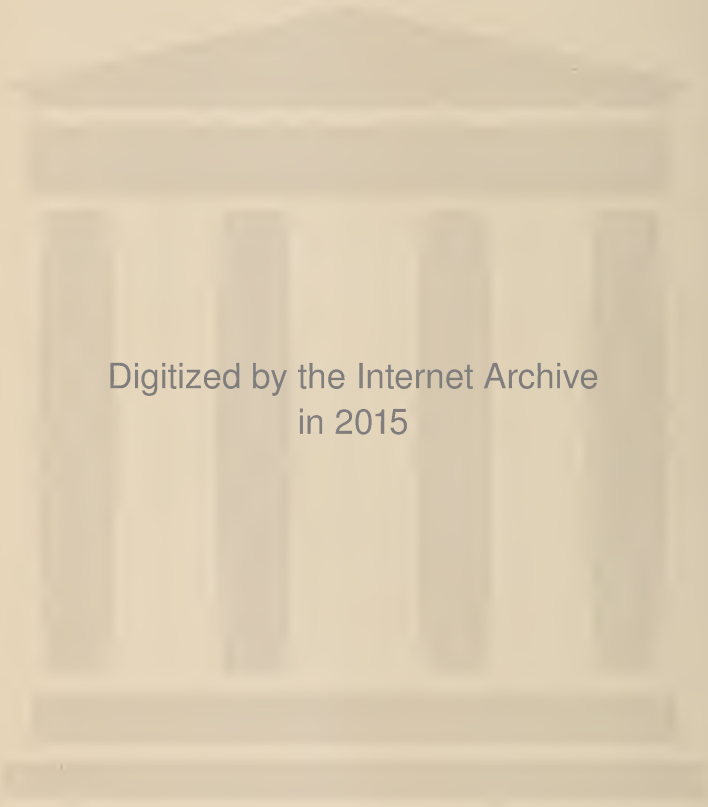
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THE

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[of the World]

Nil Desperandum, Christo sub Duce.

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CONTENTS OF VOLUME X.

JANUARY.

PAGES.

I. Subsidence of Obstacles to Missions—by Dr. Pierson 1
II. Shall I Go?—Mark xvi, 15—Contributed 6
III. Wasteful Channels of Christian Work 15
IV. Kasierwerths Deaconesses 17
V. Letters—1. World's Missionary Council—Arthington. 2. Unsalaried Missionaries—Carleton. 3. A Preaching Tour—Fuller 18
VI. Foreign Missions in 1885–1886 23
VII. Africa—Christian Martyrs of C. M. in Uganda. Bishop Taylor. Dr. Summers. Old Calabar 33
VIII. For the Children—Houses in Tree-Tops 38
IX. Love Tokens—Defaulting Treasurers. Unsalaried Service. Hard on High-salaried Secretaries 41
X. Future Probation and Foreign Missions 42
XI. News and Notes of the Month 44
XII. Inter-Seminary Missionary Alliance 48
XIII. International Missionary Union 50
XIV. Week of Prayer 50
XV. Field Notes—Editor's Address. Daughters of the King. World's Missionary Council. Rev. David Herron. Conduct of Missions, &c. . . 51
XVI. Gifts and Legacies 54
XVII. Sailing of Missionaries 55
XVIII. Death Notices of Missionaries 57
XIX. Our Subscribers 58
XX. Book and Literary Notices 59

FEBRUARY.

I. Paterson, the Missionary and Martyr—by Rev. F. Vinton 65
II. British Contributions to Foreign Missions in 1885 74
III. Charge of Rev. E. Webb to his Son 82
IV. Difference between Secular and Spiritual Erterprises 88
V. Notes and Extracts, (Contributed) 90
VI. Africa—Exploration of the Kasai. Bishop Taylor 91
VII. Letters—1. Gwalior, Dr. Hurst. 2. Opposition in Brazil, Bro. Wardlaw. 3. Para, Brazil, Bro. Nelson 95
VIII. College Associations and Foreign Missions 99
IX. Santarem and the Amazon Valley 101
X. The Women of India 103
XI. Missionary Intelligence and Registration Office 107
XII. News and Notes of the Month—Mute Appeal 110
XIII. Love Tokens—Corrections in Minutes. In Review 114
XIV. Field Notes—Echoes. Pastor *vs.* Am. Board. Deputations. What figures say. Dr. Summers. New Society. Self-Supporting Missionary. Heroic Days of Poverty. American Indians. Cameroons . . . 118
XV. Book and Literary Notices 122

MARCH.

PAGES.

I. The Theology of Missions—Contributed 125
II. American Medical Missionary Society 132
III. Growing Interest in Foreign Missions 135
IV. Letters—1. Japan, Rev. C. H. Carpenter. 2. China, C. T. Studd. 3. Niger Mission, Bishop Crowther. 4. Brazil, Bro. McLaren . . 137
V. For the Children—The Patel's Story 141
VI. Foreign Missions in 1885–1886 146
VII. News and Notes of the Month 156
VIII. Pastors and Missions—Conduct of Monthly Concert 158
IX. Am. Board and After-Death Probation 166
X. Permanent Mission Funds 169
XI. Longevity of Foreign Missionaries 170
XII. Africa—Samudu. Dr. Summers. C. M. S. Missions in W. Africa. Mr. Arnot. M. Coillard 175
XIII. Love Tokens—High Salaries and the *Gospel in All Lands* 181
XIV. Field Notes—Echoes. Missionary Volunteers. China Statistics. China heaping Coals on America 184
XV. Gifts and Legacies 185
XVI. Sailing of Missionaries 186
XVII. Book and Literary Notices 187

APRIL.

I. Our Opportunity and Our Risk 189
II. The Kumbh of Hardwar 194
III. Mission Troubles in North India 198
IV. Letters—1. Brazil, Rev. John B. Kolb. 2. India, Rev. J. C. Perkins. 3. Mookden, N. China, Rev. John Ross. 4. Allahabad, Revs. Forman and Alexander. 5. Kolapoor, India, Basunt Thakur 200
V. Debt of the Foreign Mission Board 206
VI. Africa—Mission Progress slow at Bakundu. European Competition for African Colonies. Congo Free State. Berlin Conference 210
VII. For The Children—John Dale, or Honored of the Lord 218
VIII. Love Tokens—Corrections. Subsidized Periodicals. Dhulip Singh. Presbyterian Missions in Mexico 220
IX. Abandonment of Presbyterian Missions 222
X. News and Notes of the Month—Trifling with a Great Trust 223
XI. Field Notes—Foreign Subscribers. Young Men and Missions. Evangelizing *vs.* Civilizing. Gospel in Cuba. Sin-Burdened Heathen. Saved Without Christ? Mission Conferences C. M. S. Simultaneous Meetings. Marriage of Brahmin Widow Medical Missions. China Heaping Coals of Fire on Us. Praying for 100 More. Suppressing Vice. New York Y. M. C. A. Unsalaried Missionaries. French in New Hebrides The Lord Will Provide. Deaths from Wild Beasts and Snakes. Lepers. Conduct of Missions. Mt. Hermon Band and Missionary Volunteers 230
XII. Gifts and Legacies 244
XIII. Movements of Missionaries 244
XIV. Sailing of Missionaries 246
XV. Death Notices of Missionaries 246
XVI. Choice Missionary Books 247
XVII. Book and Literary Notices 249

MAY.

PAGES.

I. FOREIGN MISSIONS—A CONTRAST, by Dr. Stevenson 255
II. THE KARENS OF BURMAH 260
III. SENDING MONEY TO FOREIGN MISSIONS 268
IV. GOSPEL MOVEMENT AMONG THE JEWS OF BESSARABIA 276
V. FOREIGN MISSIONS IN 1885–86 279
VI. LETTERS—1. U-Ganda, Mr. Mackay. 2. Christians of Tinnevelly to Converts in U-Ganda 291
VII. FOR THE CHILDREN—Sukia, the Orphan Girl 294
VIII. LOVE TOKENS—Heathen without Christ. Mission Volunteers 296
IX. NEWS AND NOTES OF THE MONTH—Recent Converts. Rev. Dr. Stewart. Rev. C. Harrison, C. M. S. The Rev. J. C. Lawson. Mr. Stanley Smith Rev. J. W. Campbell. Spain. Bethlehem. An Example worthy of Imitation. Summary of the Work on the Congo. Upper Burma 298
X. ANSWER TO THE PRESBYTERIAN FOREIGN MISSION BOARD, REQUIRED BY GENERAL ASSEMBLY 301
XI. THE STUDENT MOVEMENT TOWARDS FOREIGN MISSIONS 311
XII. AFRICA—Bishop Taylor. Dr. Summers. Emin Bey 313
XIII. FIELD NOTES—Echoes. The Missionary REVIEW. Dr. and Mrs. Murray Mitchell and the Earthquake. Doremus Mission Schools in Calcutta. The Jubilee. Agra Medical School in India. Guatemala Mission. Dr. Joshi. Release of Prisoners in India. Authoritative Deputations to Foreign Missions. The Peace Question 314
XIV. SAILING OF MISSIONARIES 317
XV. DEATH NOTICES OF MISSIONARIES 318
XVI. BOOK AND LITERARY NOTICES 318

JUNE.

I. HENRY MARTYN—by Frederick Vinton, Librarian at Princeton 321
II. PRACTICAL CONSECRATION—A Question for Christian Parents, by Mrs. H. Grattan Guinness 327
III. FOREIGN MISSIONS IN 1885–86 333
IV. MISSIONARY UPRISING AMONG STUDENTS—By Arthur T. Pierson 350
V LETTERS—1. Brazil, Rev. D. C. McLaren 355
VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS REQUIRED BY GENERAL ASSEMBLY 358
VII. LOVE TOKENS—Erroneous Statement. Transfer of the Gaboon and Corisco Mission to the Paris Society 367
VIII. GIFTS AND LEGACIES 368
IX. INTERNATIONAL MEDICAL MISSION 369
X. FOR THE CHILDREN—A Brave Boy-Witness for Christ 369
XI. NEWS AND NOTES OF THE MONTH 371
XII. SUGGESTION TO FOREIGN MISSIONARIES 373
XIII. AFRICA—THE C. M. S. U-GANDA MISSION 374
XIV. FIELD NOTES—Back Volumes of this REVIEW. Arrears. Free Copies of this REVIEW. Needy Mission Fields. The Women of India. The Balya Bandhu. Government Grants in Aid to Mission Schools. Presbyterian Foreign Missions. A Self-Supporting Native Worker. Lough Fuk. Self-Support. China Statistics 377
XV. BOOK AND LITERARY NOTICES 380
XVI. MISSIONARY VOLUNTEERS 386

JULY.

PAGES.

I. James Hannington—By Rev. A. W. Halsey 387
II. Missionary Reminiscence 402
III. Deputations to Foreign Missions 404
IV. Call and Qualifications of the Foreign Missionary 406
V. Independent Foreign Missions 409
VI. Mission Boards—Are they necessary? 423
VII. Answer to the Presbyterian Board of Foreign Missions, Required by General Assembly 426
VIII. Love Tokens—The Deposed Missionary. Fresh Zeal. Usurpation . . . 432
IX. Letters—1. India, Rev. Mr. Pike 434
X. Gifts and Legacies 435
XI. For the Children—A Leopard Hunt 436
XII. Africa—U-Ganda. Bishop Taylor 437
XIII. Foreign Mission Volunteers 440
XIV. News and Notes of the Month 443
XV. Field Notes—Rev. D. Herron. Y. M. C. A. N. S. M. Error Corrected. Mission Treasurers. International Missionary Union 445
XVI. Sailing of Missionaries 451
XVII. Death Notices of Missionaries 451
XVIII. Book and Literary Notices 452

AUGUST.

I. The Evangelistic Era 453
II. Address by Mr. William Duncan 457
III. Preaching of Joseph Rabinowitz 466
IV. Letters—1. Brazil, Rev. Mr. Porter. 2. Bonthe, West Africa, Bro. J. A. Evans 468
V. Bishop Taylor's Transit Fund Receipts 471
VI. Sending Money to Foreign Missions 475
VII. Independent Foreign Missions 479
VIII. Answer to the Presbyterian Board of Foreign Missions, Required by General Assembly 497
IX. Africa—1. Mr. Stanley's Attack on the Missionaries. 2. Bishop Taylor's work in Liberia 506
X. Love Tokens—Presbyterian Foriegn Missions. Gautemala Mission and Rev. John C. Hill 506
XI. News and Notes of the Month 507
XII. For the Children 510
XIII. Gifts, Legacies and Income of Mission Boards 511
XIV. Field Notes—Echoes. The International Missionary Union. Simultaneous Missionary Meetings. The Gospel in Spain. The Rising Tide of Missionary Interest. Bethany Institute. Cost of Administering Foreign Missions of the M. E. Church North 512
XV. Sailing of Missionaries 514
XVI. Death Notices of Missionaries 515
XVII. Book and Literary Notices 515

SEPTEMBER.

PAGES.

I. JESUIT MISSIONS IN NORTH AMERICA, by Frederic Vinton 520
II. ADDRESS OF WILLIAM DUNCAN OF METLAKAHTLA 528
III. RUTH GUNGA'S BAPTISM—COMMENTS 539
IV. FOREIGN MISSONS IN 1885–1886 544
V. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY 562
VI. NEWS AND NOTES OF THE MONTH 569
VII. FOR THE CHILDREN—Crocodile killing a little boy 571
VIII. AFRICA 574
IX. THE MISSIONARY REVIEW AND ITS EDITOR 574
X. FIELD NOTES—Echoes. Neutrality. Heroine. Leaven Working. Murder of Bishop Leghers. Conduct of Missions. Special Objects. Jewish Slaves. Animal Sacrifices. Cannibalism. Christian Traders in Idols. "Cast in more than they all." Amen 577
XI. GIFTS AND LEGACIES 583
XII. BOOK AND LITERARY NOTICES 584

OCTOBER.

I. WEIGHTS AND WINGS 589
II. THE WORK OF MISSIONS 594
III. THE REJECTED FACTOR IN OUR CHRISTIANITY 597
IV. LETTERS,—1. Dr. Cousland. China. Persecution. 2. W. C. Wilcox. Inhambane. S. E. Africa 601
V. ANSWER TO PRESBYTERIAN FOREIGN BOARD, REQUIRED BY GENERAL ASSEMBLY 604
VI. AFRICA,—1. Mackay in U-Ganda. 2. Bishop Taylor in Liberia 614
VII. PRESBYTERIAN MISSIONS IN MEXICO 622
VIII. FOR THE CHILDREN—Mary, a Gem from the Hills of India 625
IX. FOREIGN MISSIONS IN 1885–1886 633
X. GIFTS AND LEGACIES 646
XI. NEWS AND NOTES OF THE MONTH 647
XII. LOVE TOKENS 648
XIII. FIELD NOTES—Echoes. Arrears. Missionary Lectureship. Lepers in India. Conduct of Missions 650
XIV. BOOK AND LITERARY NOTICES 653

NOVEMBER.

I. AROUND THE WORLD TOUR OF CHRISTIAN MISSIONS 657
II. TO THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS 667
III. GREAT END AND OBJECT IN LIFE, by Mrs. H. Grattan Guinness 670
IV. ARAUCANIAN INDIANS 676
V. LETTERS—1. Mr. Halligey a Prisoner. 2. More Martyr-Blood in Mexico . 680
VI. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY 685
VII. INDEPENDENT FOREIGN MISSIONS 688
VIII. THAT NET LOSS OF 757 COMMUNICANTS IN PRESBYTERIAN FOREIGN MISSIONS IN 1886 718
IX. NEWS AND NOTES OF THE MONTH 719

PAGES.

DECEMBER.

I. PROSPECTUS OF THE "MISSIONARY REVIEW OF THE WORLD" FOR 1888 . 721
II. AM I CALLED TO BE A FOREIGN MISSIONARY?—Contributed 725
III. WOMAN'S FOREIGN MISSIONARY BOARDS AND WORK 729
IV. AFRICA—1. Fresh News from U-Ganda, Mr. Mackay. 2. The Kabyle Mission. 3. Emin Bey 748
V. FOR THE CHILDREN—Mary, a Gem from the Hills of India 751
VI. INTERNATIONAL MISSIONARY UNION 760
VII. GIFTS AND LEGACIES 761
VIII. NEWS AND NOTES OF THE MONTH 762
IX. CAPTURE OF A SLAVE DHOW 763
X. EVANGELIZATION OF THE WORLD 765
XI. NATIVE ESTEEM AND AFFECTION FOR MISSIONARIES 766
XII. BADAGAS OF SOUTH INDIA 770
XIII. FIELD NOTES—A Bible in India. Persecutions. A Fresh Reinforcement for Bishop Taylor. Faith. Dhulip Singh. Nana Sahib. Arbitrary Power of Mission Boards. Is Life worth Living? Self-Support and Control of Native Churches—Native Preacher's Views. Mission to the Ainos. Government of the Congo State. Progress in Beloochistan. Temptation. Trust in God *vs.* Anxiety. Scientific Data of the World's Antiquity. Indian Army and Revenue. Salaries of Native Preachers. Special Objects. The Living Link. Unsalaried Missionaries. Egyptian Damsel. Ahmednuggar College and High School. Unwise Direction of Foreign Missions. The Ladies Association. "They Serve Him Day and Night in His Temple" . . . 773
XIV. SAILING OF MISSIONARIES 787
XV. DEATH NOTICES OF MISSIONARIES 788
XVI. BOOK AND LITERARY NOTICES 789
INDEX 793

MAY 6 1887
Theological Semin

THE
MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

VOL. X. MAY, 1887. NO. 5.

I. FOREIGN MISSIONS—A CONTRAST.

BY REV. WILLIAM FLEMING STEVENSON, D.D.

Dr. Stevenson, late Foreign Mission Convener of the Irish Presbyterian Church, left a memory which will long remain fresh and fragrant in the wide circles where he had become known, the wide world over. His wonderful grasp of the facts and figures of this Foreign Mission work in all lands, and his masterly use of them in public addresses, led to his recognition everywhere as their zealous and enthusiastic advocate, of the facile pen and fiery eloquence. At the time of Dr. Stevenson's sudden and lamented death, the following address was found in type, and we infer that it was his last public utterance on this great theme which so roused and engrossed his energies.—*Ed. M. R.*

"A hundred years ago, missions were denounced by the very Churches that are forward in them to-day. There was not a Church in Great Britain that had the missionary spirit. There was scarcely a missionary sermon or a missionary collection. Contrast that with the missionary literature of to-day, with the crowd of missionary meetings that will be held next month, with the brilliant speakers that will plead the missionary cause, men of the highest intellect and the highest rank, with the generation that lifts the missionary to a place among its heroes, and raises statues to him in the public ways. The work that has been done is even more striking than the change of attitude. A hundred years ago no Church in Great Britain or America claimed a missionary, or as a Church rejoiced over a pagan convert. Not only the missionary societies, but the missionaries could be counted on the fingers. What can we show to-day? A

hundred societies or agencies, an army of three thousand missionaries, and two millions and a quarter of Christian people gathered out from heathenism. There is a stupendous fact, but its real significance only appears upon analysis. The mere bulk is something —a Christian population more than twice as large as all the Protestants of Ireland, and rescued right out of idolatry; nearly as many missionaries as there are ministers in broad Scotland. Now, break up these figures. Remember that they represent a multitude of Christian Churches emerging out of heathen populations. Remember that they represent a missionary activity that touches every part of the heathen world. These masses of converts are made up of separate communities, each of which is exercising a powerful influence, and along a multitudes of lines. Almost the whole of Polynesia is Christian. Every coast of Africa is seized. Greenland and Patagonia have their churches. The feet of them that publish the Gospel of peace traverse the roads from the Himalaya to Cape Comorin, from Burmah to the Yellow Sea. A survey of Missions has become a survey of the world. And what obstacles have been overcome to reach this result! Within our generation China was inaccessible to the Gospel; Japan was impregnable; the heart of Africa was untrodden and unknown. Now, look a little deeper into the figures. It may be only a handful of missionaries at a single point, but they are translating the Bible, pouring Christian thought into the literature of a whole race. These hundred years of modern missions have placed the Bible within intelligible reach of perhaps five hundred millions of the race. Their line is gone out through all the earth, their words to the world's end. We see the plans of God unrolled before our eyes. And what are they? That the whole world may be touched by the Gospel; that it may not only touch the individual, but penetrate the tribal life and the national life in every place, and mould the proudest and most populous races by its teaching. Such a plan can be carried out only under certain conditions, and one of these is the growth of the missionary spirit.

We are living while another condition is fulfilled. Commerce and enterprise are compelling us to approach the vast circle of heathenism at every point. They are bringing Christian and heathen races together. They are preparing the way for the missionary. It is an age also more fertile in discovery and invention than any other; and the practical drift of the vast forces thus set in motion is towards the closer and easier contact of men with men. The railway, the steamship, the printing press, and the telegraph, all tend in that direction. These discoveries and their fruits are lodged in the hands of Christian nations, and political power, the immediate political future, is also lodged with them. And is there no meaning in all this—no deep purpose? Is it merely an accident that the revival of missions, and our rule of India—a non-

Christian country with a sixth of the population of the world—should be simultaneous?

I shall only mention a third condition of exceeding interest in the solution of the problem. The missions are everywhere taking root and forming Christian Churches. We would be under a profound mistake, if we imagined that all the expansion came from home Churches and Missionary Societies; that the converts from heathenism were supported by the Mission. Madagascar is ruled by a Christian queen. There are groups of islands in the Pacific, where the Church not only supports itself, but does its own Foreign Mission work. The third largest contributor to the powerful Baptist Mission of America is not a territory of the United States, but its own mission Church of Burmah. Out of 71 churches connected with the American Board of India and Ceylon, 50 receive nothing from the home treasury; 21 are aided—but have we no aided congregations at home? In Egypt, where the native churches of the United Presbyterian Mission reckon 1,200 members, they contributed in 1881 at the rate of £3 16s. a member, and that is without reckoning the difference between the value of money there and here. In China the churches of the English Presbyterian Mission round Amoy give what is equivalent in our money to sixty shillings a head; and lately five calls from native churches to native pastors lay on the table of the Presbytery at one time. To plant a mission is to plant a new self-propagating, self-supporting Church, which in its turn sends out its missions to do likewise.

Do missions pay? I have heard it asked; and the answer is written in this century broadly, so that all may read. They pay by whatever standard you apply. Is it the commercial standard? They are the best friends of commerce. They introduce the wants, the decencies, the refinements of civilization; they multiply the customers of the trading nations of the West, and they procure security for the trader. The Mission to the Sandwich Islands was a costly effort to the American Board; but two years' profit of the annual commerce would cover all the outlay; and commerce was the fruit of the Mission. Mr. Whitmee estimates that every missionary sent to the Southern Seas represents civilising influences that issue in a trade of £10,000 a year. Is it the political standard? By confession of the Government of India they are a strength to our rule, and a factor that is all but indispensable to the contentment, progress, and welfare of the people; and less than a century after our missionaries were forbidden to land on Indian soil, official Blue-books pronounced them the greatest benefactors of the country. Is it the standard of spiritual elevation? The answers to that lie close together all along the line. And to take another, an economic standard, what could effect the change at so little cost? There is a grumble often heard among the Christian ranks because so much is asked for missions. Well, to what does all this giving

amount? That in our Church, the total sum spent on all our missions would be made up if every member would only fling an odd halfpenny into the mission treasury every week, the price of a single copy of an evening paper. Place beside that the spending on taxation. Place beside the missions in India the cost of the army of India, or the cost of the police of India. You have millions on the one side for thousands on the other. A little war that is forgotten after a Parliamentary debate may represent as large an outlay as would support two thousand missionaries for a hundred years. The cost of a single addition to our navy might represent all we have done for missions in our Irish Church since ever we began.

Judge it, I say, as you please, the mission pays. Yet it cannot be left in that narrow groove. It is not a question of political economy. It is a question of righteousness, of the love of Christ, of the pity of God for the souls of men. It is there I wish to leave it. Three-fourths of the human race, of men and women like ourselves, waiting for the knowledge of Christ! What shall we bring to the problem out of our meeting to-night?

Well, I trust a conviction of the vastness of the work that remains. We are not near the time when we can sing the psalms of victory. What has been done is true and noble work. Every day it proves that it can stand the searching tests that men are not slow to apply to it. Yet the work is only begun. We have turned into a new era, the era, it may be, to which all past centuries have been slowly leading, an era that will answer in its glory to the magnificent words of the prophets. We have only crossed the threshold, and already the Church is thrilled. What will it be when the full conquest breaks upon the vision?

Let us also bring a conviction that the work may be done if the Church will rouse up to the task. We live in an age when Christianity is august, magnificent. Nineteen hundred years ago it was nothing—it has to-day the largest population that has grouped round one religious faith. We live in an age when the successes of modern missions are splendid and unparalleled. What increase has ever been like this increase? And how does it fare with them as we approach the close of this mission century? Every ten years bear witness to a greater energy and a wider spread. Is it India? Since 1871 the native Christian teachers have been simply doubled; the communicants double, in each new decade, the number in the last; the adherents increase in leaps and strides—53, 61, and now 86 per cent. Is it China? In 1843 there were not 6 converts in that vast empire. You heard to-day that there are now 20,000 communicants, 300 organized churches, and 600 stations. Is it Syria? Since 1871 the 12 Sunday Schools have grown to 84, the 33 stations to 99, the 10 native pastors to 30. Is it the Societies themselves? I shall take up one. In ten years

the American Board of Foreign Missions has increased the towns and cities that it occupies by 200, its churches by 117, its native preachers by 217, its members by 10,000. It has doubled the children in its schools, more than doubled the women who are its missionaries, and multiplied seminaries tenfold. Is it the devout women that speed like Maries from the Cross? In ten years they have been more than doubled; in India they are already within a hundred of the men; in Calcutta they teach more girls than all the boys under training. Women alone give to missions almost £200,000 a year. Is it fruit among a single people? A few years ago, among the Telugus in Eastern India, so many streamed to Christ that the hands of the missionary were weary baptising. Has that stream lessened? It has increased, till it now rolls in a volume of two hundred baptisms every month.

What the missions may become is illimitable. The only borders of the territory before us are faith and love. And, therefore—and it is the last point I shall dare to mention—we must bring to this problem the entire consecration of ourselves to Christ. That will be the missionary spirit of which we heard this morning in such touching words. We, too, may have our splendid successes, but they must rise from that foundation. We are on the eve of trial. God has poured the spirit of consecration upon our students. I believe I am not wrong in saying that several of our students—men of whom any Church might be proud—are prepared to go to India whenever their studies are over. Will the Church send them? Will the great congregations that meet within these walls undertake the support of one of them? What would others do? People who belong to a Japanese sect are at this moment building a beautiful temple. They wished to have one stately pillar, and they have paid for it twelve hundred pounds. In Cairo there is a missionary university. It is for the propagation of the religion of Mohammed; and there are thousands of men in training. No student is refused there; no missionary is turned aside for want of funds. I throw out the challenge again. You can answer it. Why not answer it to-night? What shall we do to propagate the religion of Jesus?

We are working at what may last for centuries, working for eternity. May I beseech you to work worthily in a large-souled faith, a self-sacrifice like our Lord's. In a German town there is a rose tree. It has blossomed there, they say, since Charlemagne, and I read that, last year, it had blossomed into a richer bloom than ever. For a thousand years that tree has flung its sweetness out on every wind, as fresh, as constant as the spring-time and the summer. The mission is God's rose tree. Plant it, and the years may come and go, but it will only spread and blossom, and when the hands that laid it there have mouldered in the dust, it will be casting forth the fragrance of the name of Jesus, and the branches

of some heathen race will be covered with the pure sweet blossoms of heaven: and thus, as all the Churches plant, the end of the mission will be fulfilled, the desert will blossom as the rose, and the ransomed of the Lord shall come to Him with songs and everlasting joy upon their heads.

II. THE KARENS OF BURMA.

WHENCE THEIR BIBLICAL TRADITIONS?

To what origin shall we refer the practice of sacrifices of any and all kinds—as found among the early Aryans, and almost all other tribes, nations and races of men, in all ages of the world, to the present time? How shall we account for the traditions, existing both among the most cultivated and the most ignorant and debased of the human race, in all ages and lands of the world—traditions of the Creation and Fall, of the Garden and Temptation from the Tree of Life, of the Deluge and a coming Golden Age, and of many or most of the great events recorded in the Old Testament Scriptures? These inquiries suggest a field of study and exploration altogether limitless. We have stated them here, not with a view to prosecute this study now, or even enter upon it, but rather to introduce a striking illustration of some of these traditions, as found among one of the lowest and most debased tribes of the race.

The accounts of the Karens of Burma by the early Baptist Missionaries in that country awakened our profoundest interest and an irrepressible desire to learn the origin of their traditions and views so strikingly accordant with the Bible record. We have made little or no progress in this study, but give our readers a few pages of these Karen views and traditions, and will be thankful for any light they will throw upon them. We are indebted to the *Missionary Herald* of the Presbyterian Church of Ireland for the specific form in which these traditions are here presented:—

Among the wild and uncivilized communities of Upper and Lower Burma, the strangest are probably the so-called Karen tribes. They are a very primitive people, of a very degraded type; and excepting a few in the British dominions, are essentially savages. They form two great and well-marked divisions, the Karen-Pyoos or White Karens, also called the Sgaws, and the Karenees, or Red Karens, often designated Pye-ya. The latter are a turbulent set, found principally outside the Burman frontier, from the Htoo River to the Banks of the Salween. Their favorite occupations are man-stealing and theft. They are the terror of traders, and rob the Shans, Siamese, and Burmans, among whom they are wedged in,

with rigorous impartiality. Per contra, they are said to treat their slaves extremely well. The White Karens are of a totally different disposition. They are timid, quiet, and submissive, and have been oppressed alike by Talain, Shan, Siamese, and Burman. The Bhuddists designate them Pye-ya, or "wild men," on account of their ignorance and barbarism. They live in the very simplest style; a knife, axe, a bucket, a pot or two, and a portable little fireplace, constituting the sole and whole possessions of a White Karen family. They have no literature, no writings, and stranger still, no idols. They are extremely shy and live in the wildest and most inaccessible parts.

When first seen by European travellers forty or forty-five years ago, the Karens were described as savages and atheists. Subsequently it was found that this strange people, far from being irreligious and infidel, was possessed of a body of traditions so remarkably like those of the Jews as to challenge something more than mere comparison. Still more startling was the discovery made later on, when the British acquired Upper Burma and the language of the Border Tribes began to be studied, that the Karens actually designated their Deity by the same name as the ancient Hebrews, that is "Yu-vah." In their own words, or rather the words of their historic sacred songs, they boasted that "the Sgaws have the word of Yu-vah." And a further investigation led to the recovery of a great portion of these Karen traditions, which whatever view one may take as to their origin, are of the very utmost interest to Jewish readers. There is no question of mere resemblance in the traditions we shall quote, for they appear to be actually identical. Nor is this all. The verbal analogies are so very marked, and the phraseology so clearly suggestive of Old Testament forms, that it seems impossible, when the isolation of this strange tribe is taken into account, along with the fact that no such legends are elsewhere known in Eastern Asia, to doubt that the Karen Sagas are derived from Jewish sources. So remarkable indeed is the resemblance in every respect, that it can hardly fail to strike even the most superficial reader. The traditions, it must be pointed out, have two forms, one in prose, and the other in verse. The former is that used by the chiefs when addressing their brethren, and the latter is that chanted at funerals, and possibly on other solemn occasions.

The first of their sacred traditions has reference to God and his existence. The Deity is termed "Kutra" or "Great Lord," "Pu" or "Great Ancestor" but his appellation is "Yu-vah." They predicate God's supremacy thus, "Oh my children and grandchildren! The earth is the treading place of the feet of the Lord; heaven the place where He sits; He sees all things and we are manifest to him." The poetic version runs as follows:—

Yu-vah is unchangeably eternal,
He was in the beginning of the world:
Yu-vah is endless eternal,
He existed in the beginning of the world:
The life of Yu-vah is endless,
A succession of worlds does not measure His existence,
He dies not in succession on succession of worlds.

Like the Jews, the Karens represent God's countenance as shining. "His countenance shines like the rays of the sun, the wicked cannot look upon him, His glory lights the heavens." In addition, they object to the use of the word "Yu-vah" as a designation of the Creator. "Oh my children! Oh my grandchildren! call not God Yu-vah, by calling him Yu-vah, He will only go further from us." In the poetic tradition the same idea finds expression:—

God created us in ancient times,
And has a perfect knowledge of all things,
Call Him not Yu-vah, but Great Ancestor,
For when men call His name He hears.

Of the Creation they have the following account, and the peculiar phraseology as well as the repetitions which are so characteristic of the elevated style of Hebrew composition should be noted throughout: "God created Heaven and Earth; then the creation of Heaven and Earth was finished. He created the Sun and the Moon and the Stars; then the creation of the Sun, Moon and Stars was finished. He created again, creating Man. He created Man first from the earth; then the creation of Man was finished. He created a Woman; He took a rib out of a man and created again; then the creation of Woman was finished. He created again Creating Life; He took of His Life, and he breathed into the nostrils of the two persons, and they became living things; then the creation of Men was finished. He created again creating Food and Drink; He created Rice and Seed; Fire and Water; Beasts, Elephants, and Birds; then the creation of Animals was finished."

It may be noted that the Karens, like many Semitic peoples, actually believe that a man has one rib less than a woman, and in their exhortations they say: "Children and Grandchildren; woman at first was only a rib of man, therefore women should obey men in all things." This will suggest to many the well known Medrash inculcating a similar moral. Of the Garden of Eden, Man's Temptation and Fall, the Tree of Life, and the Primeval Curse, they have detailed traditions. The following is the injunction of the Creator when man was taken into paradise:—"My son and daughter," said Yu-vah, "I make and give you a garden. In it are seven kinds of fruit. Among them, one is not good to eat. If

you eat of it, you will grow old and die. All in the world I give to you. Eat and drink with care. Once in seven days I will visit you." The poetic version of the fall runs as follows :—

In ancient times God created the world.
He appointed food and drink :
He appointed the Fruit of Trial ;
He gave minute commands ;
But Satan deceived the two ;
He caused them to eat the Fruit of the Tree.
They obeyed not and believed not God ;
They ate the Fruit of the Tree of Trial,
They became subject to Sickness, Age, and Death.

In the Karen version of the Fall, Satan is not the Nahash, or cunning serpent, but the " Great Dragon," who has the power of assuming the shape of either man or woman. The actual temptation is thus described :—

Satan appeared deceiving unto death,
The woman E-u and the man Tha-nai ;
The Dragon took the yellow Fruit,
And gave to eat to the children of God ;
They did not observe the words of God,
They were deceived into wretchedness,
And God turned his back on them.

In this version the name of the woman E-u is to be noted for a sufficient reason. It proves that the tradition, as given, could not have been derived from any missionary since both Roman Catholic and Protestant teachers give the name in the form Awa in that part of Eastern Asia. In the Tribal exhortations the Fall is further related :—" Oh children and grandchildren ! In the beginning, God, to try man whether he would obey his command, created the Tree of Life and the Tree of Death. Concerning the Tree of Death, God said eat not of it. Not believing, man ate of the Tree, and God hid the Tree of Life. And because the Tree of Life has been hidden since, men have died."

Had they obeyed and believed God
We had not been subject to Death.
Had they obeyed and believed God,
We had prospered in our doing.
Had they obeyed and believed God.

Concerning Satan, the Karens believe also that he was formerly an Angel, but by disobedience " fallen from his high " estate. They are therefore in possession of the legendic tradition upon which the argument of Milton's " Paradise Lost " is founded. They have several names for man's ancient adversary. They call him " Kup-law " the " Deceiver," and more curiously still, " Yau-kaw," the " Trodden-upon," in allusion to their belief that hereafter, man is

destined to place his heel upon the arch-enemy's neck in token of victory over him. The tradition as to Satan runs as follows:—

Satan in ancient times was righteous,
But he trangressed the commands of God,
Satan in ancient times was holy,
But he departed from the love of God,
And God drove him away.

It is further worthy of note that the Karens believe that Satan will ultimately be destroyed. "Oh my children! Oh my grandchildren; though we were to kill Satan, he would not die now; but when the time of our salvation comes, God will kill him." A similar belief, with of course a symbolic application, is embodied in the well known passage of the Hagada, "He shall slay the Angel of Death." To many who note the extraordinary resemblance between the foregoing traditions and those embodied in the legendary portions of the Old Testament, a very simple explanation will not unlikely present itself. Could not these fragments of archaic Semitic religious symbolism have been derived from some Portuguese Christian trading with the further Indies, or Christian missionary, many of whom no doubt visited Burma? But one fact militates against such a theory: the Karens when first discovered knew nothing of Christianity, nothing of Jesus of Nazareth, nothing of Baptism or the Crucifixion, nothing of the New Testament, its dogmas or teachings. And any Christian who had been at the trouble of teaching them so much of the Old Testament, as a knowledge of their traditions presupposes, would never have omitted to tell them something of the founder of Christianity and the great central dogmas of the Christian faith. But of all this, as we have said, they know absolutely nothing. Other Karen traditions, no less suggestive of a Jewish origin, we shall indicate in another article.

II.

The Karens are divided into two religious sects, the ordinary Sgaws, or common people, and the Pu-ras, or observant men. They seem to correspond somewhat to the division, among the early Jews, into laymen and Nazarites. The ordinary Karen plucks out his beard, after the custom of the neighbouring savage tribes, and offers sacrifices to evil Spirits; the Pu-ras, on the contrary, suffer the beard to grow, as they allege after the fashion of their fathers, and do not permit of offerings to demons. They have, moreover, a thoroughly Semitic objection to the hog and hog's flesh. They say that, formerly, when they were accustomed to slaughtering cattle, they had to slay their beasts so quickly that the creatures had not time to utter a single cry of pain. Like the Jews, they believe that they were formerly "especially beloved by God;" but, by reason of their disobedience, they have lost their books, their nationality,

and their King. Their traditions run as follows :—"Oh children! Oh grandchildren! Formerly God loved the Karen people above all others; but they transgressed His commands, and, in consequence of this, we suffer as at present. Because God cursed us, we are afflicted as now; we have no books or King. But He will save us yet again; God will again have mercy on us and love us above all others."

The Karens were cursed by God,
They have no happiness now,
God gave them commands, but not a single one obeyed Him:
The men of ancient times had perverse ears,
Therefore we had to suffer;
The men of ancient times had ears of hardness,
And we have thereby suffered.

Of the confusion of tongues, recorded in the Babel legend of the Bible, and the subsequent dispersion of mankind, there is something more than a mere echo in the following adjuration :—"Oh my children! Oh my grandchildren! Man had at first but one father and one mother; but they did not love each other, and they became enemies; then their language became different and they hated each other and fought."

Men were all brethren,
Then had we the language of God.
But they disbelieved God's word,
And became enemies to each other:
Because they disobeyed God,
Their language was divided;
God spoke to them in commands
But they disbelieved Him and were divided.

Like the Jewish belief in the Messiah, a temporal king, and an ideally happy future condition of men is the teaching of the Karens in the following prose and poetic adjurations :—"Oh my children! Oh my grandchildren! The Karens will yet again dwell in the golden edifice. If we do well, God will put an end to all the other rulers. A Karen King will appear, and when he comes there will be happiness."

When the Karen King appears,
There will only be one ruler;
When the Karen King appears,
There will be neither rich nor poor;
When the Karen King arrives,
Even the beast will be happy;
When the Karens have their King,
Lion and leopard shall leave their savageness.

In some remote future period the Karens believe the Divinity will make Himself manifest to man, and usher in a reign of peace and good-will; and, descending upon earth, will judge mankind, punishing the wicked and rewarding the good:—

At the appointed season Yu-vah will return,
And the dead trees will bloom again;
At the appointed year Yu-vah will return,
And mouldering trees will blossom again.

Previous to this happy consummation there will be—as in the vision of the Jewish prophet Malachi—a time of tribulation and trouble :—

God will come down with a trumpet,
He will descend with a sound of trumpet;
Blowing He will gather men like flowers,
He will gather them like tree blossoms;
God will strike and the earth will quake,
And God will purify the earth.

As a sign of the times, "the great mountain shall become as a plain" and "great hills shall be levelled;" and after that :—

Good persons, the good to God shall go;
Righteous persons, the righteous to Heaven:
Unrighteous persons, the unrighteous
At death shall to Hell;
Wicked persons, the bad
Shall into the fire of extinction;
Wicked, the wicked
Shall fall into lowest Hell.

The Karens are cautioned against disregarding the time of God's judgment, and are warned to give heed to the teachings of those sent in advance to prepare them :—

When the teacher comes to teach them,
If they believe not, they will be destroyed;
When the teacher arrives and teaches you,
If you believe not, you will be utterly destroyed.

Those who are faithful and give ear to the admonitions of the elders will, in their naive phraseology, "go to the New Town and the New City, and shall enjoy the golden palace." In Heaven, the Karen expects to find sacred beings, like the "angels" of the Old Testament, expecting the behest of the Creator. They are denominated "Sons of Heaven," and are thus described :—

The Sons of Heaven are powerful,
They sit by the seat of God;
The Sons of Heaven are righteous,
They dwell together with God;
The Beings whom God employs,
To execute His purposes,
Have, to the present time,
The abiding place of God.

The Karens have a very large number of injunctions bearing upon uprightness of life and morality of conduct. They are all

strictly in accordance with Old Testament teachings, and bear the most extraordinary resemblance, in their phraseology, to that employed in the Old Testament Scriptures. There are commands referring to the love of God, prayer, idolatry, repentance, almsgiving, humility, love of our fellow-creatures, humanity towards animals, the honouring of parents, false swearing, forbearance, love of one's enemies, and indifference to earthly things, differing in no essential respect from the teaching of the Bible. It would be difficult, in the compass of a brief article, to give anything like a list of these—interesting though they would be for comparative purposes. We may, however, quote what they say as the qualifications of a "Disciple of Yu-vah:"—

> Yu-vah created the Earth,
> Would'st thou become a Disciple of Yu-vah?
> Yu-vah established the Earth,
> Would'st thou become a disciple of Yu-vah?
> Then live apart from the ungodly,
> For they live regardless of God,
> And say Yu-vah is dead.

In reference to the worship of the Deity the following is also worth quoting:

> Can'st thou go up and worship Yu-vah?
> You call yourselves the Sons of Yu-vah,
> How often have ye prayed to Him?
> Ye call yourselves the children of God,
> But how often do you call upon Yu-vah?

What strikes one even more than the resemblance of many of the Karen traditions to those of the ancient Jews is the phraseology, to which we have called attention in the course of this paper. Such phrases as "God descends with the trumpet," "God cannot look upon iniquity," "The heathen are ungodly," "They sit by the seat of God," "God enlightens the Heavens," "The earth is God's treading place," "The earth will quake," and so forth, which abound in the traditions of the Karens, are veritable Bible locutions, and are used in, what we may term, a Biblical sense. And like the traditions themselves, scarcely leave it possible to doubt that they must have been derived from Jewish sources. If such beliefs and legends had been found among a more civilised people, or tribes in more direct communication with strangers, the circumstance would have been striking enough. But the Karens are among the lowest of the savage races of the Burmese border lands. There is no pretence of civilisation about them, and no traces of similar traditions and beliefs have ever been discovered among the wild peoples by whom they are surrounded, and among whom they have always lived. A people so low in intelligence, so utterly barbarous, could never have originated such a series of traditions,

even if it were possible, which it is not, to admit that the resemblances apparent are merely accidental. They must have been derived from foreign sources. But, isolated as the Karens have always been from outside influences, and living for the most part in districts inaccessible to strangers, the problem becomes a most perplexing one. It is impossible to believe in the "remnant of the Ten Tribe theory," favoured by the American missionaries, Mason and Boardman. Nor, as we have pointed out, is there any likelihood of the Karen traditions having been derived from Christian missionaries or travellers. There is only one alternative: they must have been derived through Jewish sources. But how, and in what manner, seems destined for all time to remain a mystery.

III. SENDING MONEY TO FOREIGN MISSIONS.

This subject is of sufficient importance to justify frequent and repeated discussion. Among those who contribute to foreign missions, the amount of ignorance on this point is strange and unaccountable. Some fail to consider what proportion of their gifts reach the work among the heathen; some seem to exercise no thought or care, even, on the subject, but yield to a feeling of self-complacency that they have given a little to this cause, whether it reaches and benefits the heathen or not. The skeptical and uncharitable often exaggerate the charge for remitting the gifts to the missions, and seem to find in their mistaken and uncharitable views an excuse for not giving at all. We take the following statement from the Toronto *Presbyterian Review* of March 31, 1887, appending a few comments of our own, hoping the views and facts here stated may help to a better understanding of this subject by all who give and pray for this work among the heathen:—

HOW MISSIONARY MONEY IS SENT TO THE FOREIGN FIELD.

A CORRESPONDENT writes to us as follows:—

"Could you kindly explain in a few words through the REVIEW, the way in which missionary money is transmitted to foreign lands. In seeking to raise money for foreign missions, this objection is offered: 'That it costs too much to send my money to the heathen.' Some tell us that one individual receives $1,200 for doing nothing more than simply sending the money collected from different churches to the foreign field. Is this true? If so, to what extent? Could you tell us how it is sent, by whom, and what he receives for it. It is but right that our people should know how their money is used."

"(1) The Foreign Mission funds are received and disbursed by the regular Agents of the Church, Rev. Dr. Reid, Toronto, for the

Western Section, and Rev. P. M. Morrison, for the Eastern Section. See any issue of the *Record*. These officials are paid a fixed salary for transacting the financial business of the Church, and it is a mistake to suppose that any one is paid a dollar, not to speak of $1,200, for transmitting mission funds to the foreign field. (2) We may state for the information of our correspondent, that money is transmitted to foreign lands by sterling drafts on London. It costs no more to send money to China or India, than to send it to Britain. Drafts are bought at the current rates, and being at seventy-five days after date, they are got at the lowest rate, and by the time they reach London, they will be payable at sight. The rates of course vary, sometimes they are below par and sometimes a little above, but generally near par. (3) The only difference between sending $1,000 to China or India, and sending the same amount to England or Scotland, is simply the difference of postage, which is ten cents in the one case, and five cents in the other. In this connection it may not be amiss to repeat from our issue of 10th ult., what was said in our mission columns respecting the cost of administration:

"A frequent excuse for not contributing to Foreign Missions is that 'it costs two dollars to send every dollar to the foreign field,' which is, of course, a stupid slander. But still it is hard to convince the ungenerous giver that there is not something in the objection. The MISSIONARY REVIEW, whose special mission (4) is to criticise missionary policy and administration, gives, with the statistics of each mission reported, the *percentage* of the funds subscribed spent in the expenses of the handling and forwarding of them. And it must be admitted that there are some statements which demand a little explanation. For example, in the United States Presbyterian Church (North) a little more than 8½ cents of every dollar goes to the payment of expenses of administration. In the same church (South) 9⅓ cents of every dollar goes in the same way; while in the U. P. Church of North America only a little over 2½ cents on the dollar are so spent, and in the Reform Presbyterian Church, U. S., 'the officers of the Board receive no salaries or incidentals, not even for postage and stationery.' But the Reform (Dutch) Church is more extravagant than any, spending *almost one tenth* of its mission income in office expenses. Contrasted with these amounts we have reason to congratulate ourselves on the economical administration of our missionary moneys. In the Western Section, only about four cents on the dollar, and in the Eastern not quite three, go for general expenses. This pays for all printing, postage, travelling expenses of committee to meetings, and proportion of salary of the general agent of the Church. We do not agree with the MISSIONARY REVIEW that all home handling of foreign mission funds, and all attendance on foreign mission committees should be done gratis, for this would be to shut out a good many poor men from any share in a good work in which their counsel and help is worth far more than all it costs. (5) And such a plan would likely mean the loss some time of far more than was gained by the false economy, through the blunder of some cheap incompetent in the handling of the funds. But it surely should be imperative on all who control such funds to guard in every possible way against even the appearance of extravagance; and this we feel is so far being very carefully done by the agents of our Church and the foreign mission committees."

COMMENTS.—For a more ready understanding of our comments we arrange them under figures, corresponding to those we have inserted in the above extract from the *Toronto Review.*

(1) The honesty and propriety of these inquiries of "the correspondent" cannot be called in question. Every member and officer of the Mission Boards should welcome and encourage all such inquiries, and reply to them with such fulness and detail, as to enable all donors and friends of foreign missions to understand thoroughly the process and cost of sending their contributions to the mission fields abroad.

(2) The inquiries of this correspondent seem to refer especially to the Board of Foreign Missions of the Presbyterian Church in Canada; and the Toronto editor replies to them with this understanding. But when he says: "These officials are paid a fixed salary for transacting the financial business of the church, and it is a mistake to suppose that any one is paid a dollar, not to speak of $1,200, for transmitting Mission funds to the foreign fields," is not the correspondent left in doubt how to understand him? *We* certainly are. Is not the transmission of funds to foreign missions a part of the financial business of the church, for which these officials are paid a fixed salary? And if a part of their official work thus paid for, how can it be exempted from its part of the expense involved in their salaries? If it is so exempted, this should be distinctly stated by the editor, as also the grounds of such exemption. The editor's reply, on this point, we cannot accept as at all satisfactory. Again, even if the transmission of funds to foreign missions is exempted from its part of the Official Salaries by the Presbyterian Church of Canada, this correspondent should not be left to infer that the same is true in case of other Churches and Mission Boards. For instance, the Presbyterian Foreign Board (U. S. A.) pays Mr. Rankin, its Treasurer, a salary of $3000, with somewhere from $2000 to $4000 for clerk-hire, for the one special business of transmitting funds to its foreign missions. And the Am. Board pays its Treasurer, Mr. Ward, a salary of $4000 with clerk-hire from $2000 to $4000, for this same exclusive work of transmitting funds to the missions. And so with nearly all our Foreign Mission Boards, fixed salaries are paid by most of them for this special work. Those whose funds are transmitted by unsalaried agents are the few.

(3) The usage here described as that of this Canada Mission Board, is more or less common to other Mission Boards, but it is well for this correspondent, and all other friends of Missions, to know that it is not the only feasible usage. Indeed it involves a very serious risk. When drafts on London are sent to the Foreign Missions they must be purchased of the London Banker's agent in America, at a commission of about $5 for every $1000, and the cash must be paid down at the time, involving the loss of the $5

per $1000 commission, and also the loss of interest on the cash payment for some three or four months while the bill is travelling to the missions and back again to London. Or if the draft or bill is not so purchased, but goes in the name of the Mission Board, depending on its credit and prestige and to be paid by its agent in England on returning there from the foreign missions, then the Mission Board must advance funds to such agent in England in time to pay the said drafts or bills at their maturity. And just here comes in the risk mentioned, involved in the lack of integrity, or the insolvency, of the said agent. When Mr. Rankin's English Agents, David Stuart & Co., suddenly failed a few years ago, Mr. Rankin had just made advances to them of $48,850.00, to meet maturing bills, and every farthing of these $48,850.00 were lost to the Presbyterian Church and Foreign Board. If Mr. Rankin had employed no English Agent, but drawn his bills on his own treasury in New York, and let them come back to him to be cashed, the possibility of such a loss would have been prevented.

This correspondent and every other friend of Missions should also know that he can send donations to any missionary in India, China, and most other foreign missions, by International P. O. Money Orders, with as little trouble as he can send money to one in any other part of America, and for the same postage in sending to China as to India. What can our Toronto friend mean by saying the postage is 10 cts. to China and 5 cts. to England?

(4) Whether criticism is our "Special Mission" or not, we leave to our readers. That the "Reformed Dutch Church is more extravagant than any," our contemporary would not have affirmed if he had accurately examined our tables.

(5) So far as our knowledge extends, more poor than rich men do voluntary and unpaid service in this work, and we respectfully challenge our worthy contemporary to furnish any facts or arguments to show that those rendering voluntary, unpaid service, from pure love to Christ and souls, are any less faithful, reliable and efficient than are men serving for large salaries. We do not believe the money motive is stronger than the motive originating in, and sustained by, true love to Christ and souls. And just here, in this mistaken judgment and practice of professedly christian men, of many of the secretaries and managers of this sacred work, lies, in our view, the grievous error which mars and hinders this work of God among the heathen. So much are missionaries influenced by the high salaries of the secretaries and officials in christendom that they clamor for larger allowances themselves, and are restive and dissatisfied if they are kept to a mere living allowance; so high are the salaries and so costly is the style of living in case of the missionaries that their native preachers, helpers and teachers become dissatisfied with moderate, living support, and claim larger and more generous salaries; so high become the salaries and so expen-

sive the style of living in case of these native mission employés that native inquirers and candidates for admission to the churches, are too often diverted from the great spiritual aim and motive, which alone should influence them in professing faith in Christ, and are largely, if not wholly, influenced by the hope and prospect of sharing, as mission helpers, in like large and generous salaries. And while some few of the more wealthy non-christian natives scorn such motive and reproach those whom they see influenced by it, most of those of the lower and poorer classes who incline to listen to the missionaries and come under their teaching, observe carefully the salaries of these native helpers, and think more of them in prospect than of the salvation of their souls and of treasures laid up in heaven. This evil is so dominant in some missions within our knowledge that sad demoralization pervades their whole work—native employés do their work perfunctorily and the few native christians, not employed and paid by the mission, never speak to their friends and neighbors about their souls, and when urged to do so by some conscientious missionary, plead that they are not paid by the mission for any such service.

Just here, in the absolute necessity of making spiritual motives dominant in all native converts and candidates, and in all the work of the mission, if we would succeed in evangelizing and saving the heathen, lies the supreme argument for moderate salaries, or, far better still, in case of the officials in Christendom where other means of support are already in their possession, or in easy reach of all able men, for no salaries at all, but for voluntary and unpaid service.

And what possible fact or argument can our good friend of Toronto urge to show that a man should be paid a salary for transmitting money to China to be used in distributing the bread of life to perishing souls, that would not also require that a man transmitting charitable gifts to furnish bread for dying bodies in time of famine, should be paid a like salary? And yet, in the late famine in China, men volunteered and transmitted money by the thousand without a farthing's compensation; and had one of them asked or received a salary for this service, he would have been scorned and branded as a disgrace to his species.

We are more than willing to disagree with our Toronto friend on this point so long as he retains his present views. When this foreign mission work shall gain its proper place in the minds and hearts, in the prayers and gifts and efforts, of God's people, we firmly believe it will be regarded as much a disgrace for a man to receive a salary for transmitting money to missions among the heathen to save their souls, as it now is for him to receive a salary for transmitting money to save their bodies. And when our worthy contemporary can tell us of a voluntary, unpaid agent, transmitting money to foreign missions without salary from love to Christ and perishing souls, who shall have lost *one-hundredth part of the amount*

Mr. Rankin lost to his Church and Board in transmitting funds on a salary of $3,000 himself and using $2,000 to $4,000 more for clerk hire, we beg he will not fail to inform us at once.

UNPAID NATIVE AGENCY.—Since writing the above the following paper meets our eye in *The Christian*. Some of its views are so pertinent to our closing paragraphs that our readers will not fail to be interested in them; for if native workers should be unsalaried for their greatest efficiency, how much more should the mission officials in Christendom be voluntary and unpaid?

"Should not the despatch this year of a hundred British workers to China stimulate us in a direction that may be more far-reaching—namely, in praying for, and expecting and working for, a vast army of natives, and the bulk of these natives entirely unpaid? The words of Dr. Nevius, American missionary, published in *China's Millions*, on his more recent methods, are exceedingly important. Is there not altogether a difference between a man such as Paul, who had to travel from place to place, and the localised overseers of the flock of Ephesus? Paul might have been paid, and often was paid; but how many read Acts xx. without noting that Paul enjoins all those elders of the flock at Ephesus, whom he styles bishops, to accept no salary. He who might have well received pay reminds these same overseers (Acts xx. 34, 35) that by his own hands he had supported himself and his co-workers, in order to set these overseers an example, that they should so labour, in order not only to sustain themselves, but to have an overplus to contribute to the weak.

We do not say that the New Testament lays down the same rule for all places. But with regard to the elders [overseers (A. V.) or bishops (R. V.)] of the flock of Ephesus, Paul is very particular on this point. Now, in the face of the allegations of Rev. James Johnstone, returned Presbyterian missionary, that since Carey's day the heathen and Mahommedans have increased 200 millions by births alone, whilst in the same hundred years Protestant missions have won only three millions out of them, might we not in our present emergency consider Paul's plan with the flock at Ephesus? In the face of the disaster of the simulated awakening excited by the love of money, experienced by Dr. Nevius in his earlier work, might we not in many places adopt that plan? When we hear of so many nominal native Christians in India, has not the time come, especially when we are told again and again that India believes in self-denial?

In vast China what can the few hundred European missionaries do of themselves, particularly if they are prevented imitating Paul, because so much of their time has to be occupied in overseeing a flock which Paul committed to the native overseers? But if these Europeans could mostly be engaged in initiatory work, as we venture to think Barnabas and Saul were, whilst almost every flock was speedily committed to a plurality* of native overseers, how efficiently might the converts thus be watched, whilst the work would not be hindered from spreading.

Then there is another most important point brought prominently to notice at this time on account of the success attending the work in China, connected with Dr. Nevius. This was detailed at a recent Conference, by Rev. Donald MacIver, of the Presbyterian Mission in Southern China. He says that the rapid increase of the converts of from 100 to 800 has been accomplished, not by set sermons of Dr. Nevius or his assistants, or by

* Scripture speaks of a plurality, but does not say how many.

his other missionary instrumentalities, but by the simple witnesses for Christ of the converts themselves.

Let it be remembered that just about the period of William Carey's appeal, Sunday-schools were started by Raikes, and he arranged that each teacher should receive wages. From this one circumstance, the Sunday-school movement for a time came to an absolute collapse; and it was left, not to Raikes, but to another, to devise the restarting of the movement with a then unheard-of idea, viz., that all the teachers should be unpaid. Now, how many thousand Sunday-schools are at work over the world, and still they spread, and seem to have in them an element of indefinite expansion. It is hard to say whether they confer the greater blessing on the children or on the self-denying teachers. Many of us can tell what a blessing has been conferred upon ourselves during the years of our being privileged to be Sunday-school teachers. Why, then, should not our Indian, Chinese, and African fellow Christians have a similar benefit by being made overseers of many a flock of their fellow-countrymen? By such means as are thus pointed to, might not the work have an indefinite expansion?

We at home are bound to confess that our work in Britain often sadly lacks the element of *go*, of expansion, or of self-propagation. But still, may we not be allowed humbly to pray and long and expect for our more honoured brothers and sisters from every church, now toiling amongst the heathen, a better success than we have at home? Surely we may say, without giving offence to any, that our methods in Britain, in America, and in many parts of Christendom, are often altogether too cumbersome, too unyielding, and too expensive, for rapidly overtaking the evangelization of the untold millions of the heathen and Mahommedan world.

Full well we know that to lean on any method would be to lean on a vapour. We *must*—may we not say we *shall?*—lean only upon the living God. But in leaning wholly and only upon Himself, as those who have neither any wisdom, nor any might, will He not teach us *how* to go forward? Seeing He says, "Advance," we must obey, if we love Him.

It is good for the hundred to be despatched to China, and for hundreds to follow them from Europe and America into India, and to Africa, and into other parts of China; but surely the time has come for us to cry for thousands of natives to be sent forth by the Lord of the Harvest. Yet, let there be no haste in recruiting; remembering that Gideon's 32,000 had no "go" in them. It was God's 300 who broke and chased the heathen multitudes; for, before the recruited 32,000 God went not; but before the decruited 300 He led the way to victory upon victory, even when they were hungry and faint, but still pursuing. To our honoured brothers and sisters especially belongs the most emphatic promise of our Lord, in the three last verses of Matthew.

REGINALD RADCLIFFE.
March 16. JAMES E. MATHIESON.

We are convinced this subject, Home Agency in the conduct of Foreign Missions, is to come still more to the front, and the more it is prayerfully considered the stronger and more decided will become the general consensus that if any class of workers in making Christ known to the heathen can render unpaid service it is these Home Agents. The following from another thoughtful writer in the *Christian* may well be pondered in this connection.

"UNPAID NATIVE AGENCY.

DEAR SIR,—I have been reading with the deepest interest the letter of Messrs. Radcliffe and Mathieson on "Unpaid Native Agency in Heathen Lands," and would like to commend the subject to your readers for deeper consideration.

How are new converts, and they of comparatively ignorant races, so far as spiritual religion is concerned, to be induced to enter upon lives of devoted, unpaid service to Christ without having the example shown them by their white leaders, as Paul showed an example to the "native agents" of his day?

Nay more, seeing that the common reproach: "They are well paid for it," prejudices so many English people against all ministers of religion, how can we imagine a heathen nation remaining without the strongest prejudice, if they see one class of ministers, foreigners, apparently well-circumstanced, and a larger class, their own countrymen, labouring without pay?

Surely the order of things should be the reverse, the leaders suffering most, the fountains of teaching giving the very highest example! And, thank God, there are not wanting in our days, I believe, many specimens of such following of Paul and of Christ abroad as well as in this country, so that if the right ideal be only held up there is every reason to hope that ere long every heathen people may be blessed with the sight of labourers who, instead of repelling them with the surroundings of wealthy civilisation, will win their hearts by manifesting absolute self-renunciation.

To attain this result, however, demands of us who are amidst all the comforts of our own land a no less complete self-denial. It would be monstrous to call upon our representatives amongst the heathen to live in poverty, whilst we clung to all the comforts that money can buy. And I am certain that we cannot expect either white or "native" servants of God abroad, to be more devoted than those from whose "bowels of mercies" they spring. . . . .

Under these circumstances, I would appeal to your readers to adopt for themselves the life of self-denial which they wish Chinese, Hindoo, and African converts to come up to. Then the resources of Christ's kingdom will soon be equal to the maintenance, without any secular labour, of millions of "native agents," besides the hosts of converts working under each of them in their leisure time, without any cost at all.

I never can see the advantage of puzzling discussions as to the precise arrangements of the Apostolic Church. Surely God expects us to-day to serve Him, not merely as the Apostles did, but with all the improvements our century puts within reach. Nobody would tolerate the idea of a Paul to-day occupying part of his time with tentmaking, when a Roman penny from half a dozen of his brethren would free him weekly from all earthly cares, to spend all his time for the world's salvation. If every reader of *The Christian* would imitate the Apostolic style of living, and give the consequent saving-up to maintain those who labour only for Christ, there need be no more appeals for funds to support them, and no more difficulty in supplying "native agents" by the million.

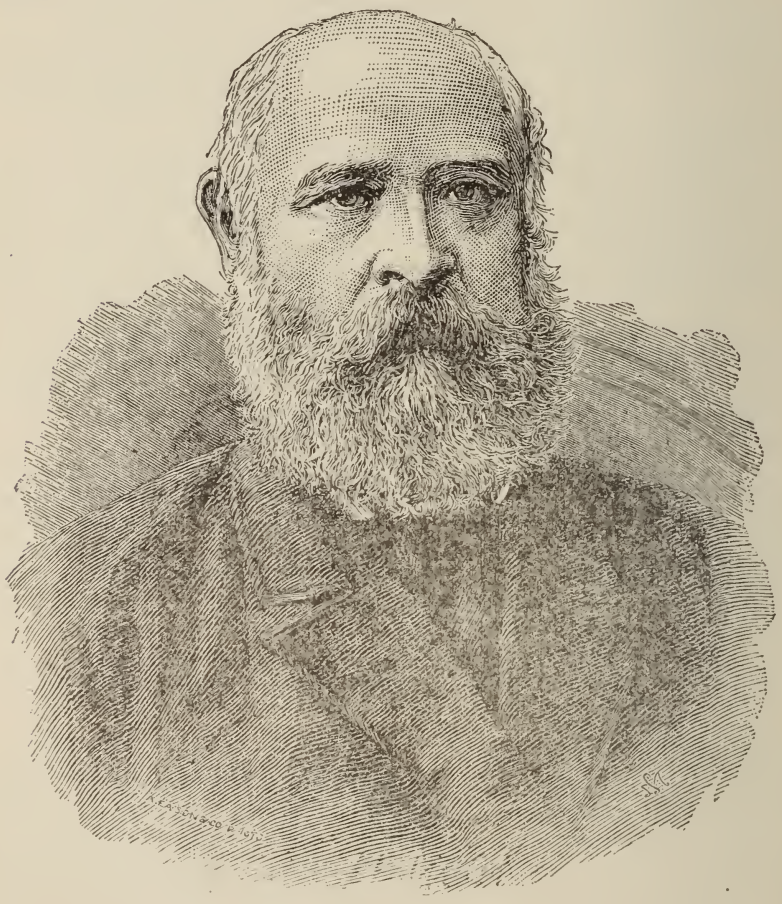
Who, by the grace of God, will celebrate this Jubilee Year by getting themselves freed from all the chains of wealth and fashion, and sending all their portions to their brethren at the battle front? I confess that I should write far more strongly, were it not for the conviction that the gentlemen who sign the letter on native agency are themselves far ahead of their own appeal, and that they write, probably, in despair of inducing white men to live as they propose yellow and black men should. To my mind, these distinctions, in connection with the cross of Jesus, are horrible. What we wish the heathen of yesterday to do, let us do ourselves. Then shall we know in our own souls all the glorious gladness of God's Jubilee, and be able to raise the millions of heathendom to the same grand level."

G. S. Railton.

101, *Queen Victoria-street, E. C.*

IV. GOSPEL MOVEMENT AMONG THE JEWS OF BESSARABIA.

Our readers will recall various notices of this movement in Southern Russia as given in this REVIEW within three years past; beginning with Rabinowitz's visit to Palestine with a view to obtain there a grant of land on which to colonize his Jewish brethren so terribly persecuted in Russia. For the accounts we have given we have been indebted to different sources, but largely to the *Jewish Herald.*



JOSEPH RABINOWITZ.

Prof. G. H. Schodde, Ph.D., has recently gathered the main facts of this movement, from their various sources, into the following sketch which we gladly give our readers with this view of its leader, *Joseph Rabinowitz:*—

Not since the days of the Apostles has the history of Gospel conquest witnessed an episode like the Jewish-Christian movement among the Jews of the Russian province of Bessarabia, under the leadership of a learned lawyer, Joseph Rabinowitz. It is nothing more or less than the conversion of a large number of orthodox and Talmudic Israelites to the conviction that Jesus of Nazareth, whom their fathers crucified, is the Messiah promised by Moses and the prophets, and the birth and healthy growth of this conviction, not through the influence of Christian missions, but from an independent comparison of the Hebrew Scriptures with the records of Jesus' words and deeds in the New Testament. During the Russian and Roumanian persecution of the Jews in 1882 Rabinowitz went to Palestine in the interests of a colonization scheme for his unfortunate brethren in Southeastern Europe. While there the studies of many years ripened, and he returned with the device "Jesus our Brother," and "The key to the holy land lies in the hands of our brother, Jesus." He began to preach this truth when he returned; he found open ears and hearts among his fellow Israelites in the city of Kichiner and elsewhere; and now a constantly growing communion of Jewish Christians has been established there under his leadership.

An event of such importance naturally attracted the attention of Christian workers everywhere, and the friends of the mission cause were on the *qui vive* as to the outcome of a Gospel movement so unique in origin and character. Christian mission workers fortunately did not attempt to interfere with the development of the singular agitation, but on all sides the hopes, fears and prayers of earnest Christians attended the unfolding of every new feature in the movement. Naturally its importance could not be and was not measured by the number who were courageous enough to break the fetters forged by centuries of tradition and superstition, and join in with the recognition of Jesus as the Messiah, but by the evangelical spirit and inner development of the faith of the new converts. In this regard the hopes of the friends of the Gospel cause have been fully realized.

Four years of steady growth in knowledge and faith have settled the character of the movement as one that is thoroughly evangelical in character, however this or that minor external feature may yet seem to us not to be in harmony with a full consciousness that Jesus is the Messiah. Of the official utterances of these peculiar people but few are known to the general reader. It will, therefore, not be a work of supererogation to translate from these documents a few points showing to what a degree of Christian knowledge this Jewish Christian communion has attained. In the thirteen original theses of Rabinowitz, adopted also by the congregation, the tenth reads as follows: "The man who unites within himself all these characteristics [*i. e.*, those predicated of the Messiah by the Old Testament] we have, after a thorough examination of the books of the history of our people, the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem before the destruction of the second temple." In the "Articles of Faith of the National Jewish-Christian Congregation of the New Testament," after the various promises given to Israel are recorded in eight theses, the ninth continues: "The word of the Lord to Abraham, our father, and to Moses, our prophet, and to David, our king, and to his servants the prophets was fulfilled and carried out about seventy years before the destruction of our second temple; for the Lord has taken pity and has exalted the horn of our salvation in the house of David, his servant, and has caused to shoot forth the righteous branch, namely, the Lord Jesus, the Christ, who has gone forth for us from Bethlehem, the city of David, in order to become the ruler of Israel—He the mighty Son of the Most High, to whom his father has given the throne of David, He it is who rules over the house of Jacob eternally, and his kingdom has no

end. He has suffered, and has been crucified, and has been buried for our salvation; He has arisen again from the dead, and lives, and, behold, He sits at the right hand of our Father in heaven."

The latest official utterance of the new congregation is the "Symbol of the Congregation of Israelites of the New Covenant." This is a confession of faith, accepted and published by the congregation, of which the following paragraphs are of special interest in this connection:

2. "I believe with an unwavering faith that our Father in heaven, in accordance with his promises given to our fathers, our prophets, and our King David, the Son of Jesse, has awakened for Israel a Redeemer, namely, him who was born of Mary the Virgin, in the city of Bethlehem, of Judea, who suffered, was crucified, died, and was buried for our salvation; who arose again from the dead and lives, and, behold, he is sitting at the right hand of our Father in heaven and will come from there to judge the circuit of the earth, the living and the dead, and He is King over the house of David forever, and his kingdom knows no end."

4. "I believe with an unwavering faith that only through faith in Jesus the Messiah any man can be justified, without the works of the law, and that there is one God, who, through faith, justifies the circumcised Jews and the uncircumcised Gentiles, and that there is no difference between Jews and Greeks, servants and freemen, men and women; they are all one in Christ."

5. "I believe with an unwavering faith in one holy apostolic church."

6. "I confess one baptism unto the forgiveness of sins."

The other confessions of the faith made by these people are in full agreement with these words. The central truth of Christianity has been accepted; and that is certainly under the circumstances one of the greatest of Gospel victories recorded in this century of mission activity and success. As yet the great and good work in Bessarabia is in its incipient stage; but its character and faith are more than reasonably sure guarantees that the same truth that has gained such a firm foothold will continue in its mission conquering and to conquer, The Jewish-Christian movement under Rabinowitz is a star of hope and promise that the Israel of the flesh also may after centuries of error and rebellion accept Christ the Lord as the fulfilment of the law and the prophets.

We may add to the above that, not wishing to identify himself and his movement with any of the Christian denominations or sects near him in Europe, Rabinowitz sought baptism at the hands of Prof. Mead from America, then sojourning in Germany. Within a few months past he has visited London and some other places in Great Britain, impressing all minds with his humble faith and bearing, his unfeigned sincerity and his deep abiding convictions of the great fundamental truths of Protestant Christianity. The latest we have heard or seen from him, since his return to Bessarabia, is a brief letter to Dr. Saphir from which we take the following extract:

I found many letters from Jewish brethren in different towns in Russia, who are anxious to enter upon the way of peace through the Prince of Peace. All the Jewish newspapers in Russia made mention of my journey to London, and of my addresses there, and many of our Jewish brethren, to whom my work for Christ is dear, are expecting great results. Passing through Liepzig I saw Professor Delitzsch, who called upon me three times to confer about the work.

My journey to St. Petersburg was well timed, and by the grace of God blessed and successful. I am permitted to preach the Gospel, and to distribute the New Testament among Israel without any hindrance whatever, till the proper hour comes for establishing the community of the "Sons of Israel of the New Covenant." In the Spring I hope to obtain permission from the authorities of Bessarabia to build a place of worship. I can obtain a site in one of the best parts of Kisheneff, and will prepare the building materials when I have the necessary money in my hands.

I found in St. Petersburg a man who could assist me in my work here. He is about fifty years of age, and was brought to Christ through the movement in Russia. He is known to Professor Delitzsch, speaks Hebrew and Russian, and is familiar with the Talmud and the Kabbalah. JOSEPH RABINOWITZ.

KISHENEFF, MARCH 1.

Are there not abundant grounds for hope and expectation in this movement, sufficient to inspire in all Christian hearts earnest, persistent, fervent and effectual prayers to God in its behalf?

V. FOREIGN MISSIONS IN 1885-1886.

XVII. SOUTHERN BAPTIST CONVENTION.

(Vol. IX., p. 145.)

REV. H. A. TUPPER, D.D., Sec., Richmond, Va.

Home Strength.	1885.	1886.	*Year's Gain.*
Ministers	6,096		
Churches	14,021	No new Statistics Reported.	
Communicants	993,246		
For. Mission Income	$81,289.59	$83,854.31	$2,564.72
" " Property	$60,000		
Foreign Force and Results.			
Missionaries, Ordained	21	26	5
" Women	27	30	3
Natives, Ordained	17	19	2
" Unordained	39	44	5
" Communicants	1323	1398	75
" Scholars	473	555	82
" Contributions	$799.85	$1,163.38	$863 53

TABULAR VIEW OF THE MISSIONS.

MISSIONS.	Begun.	Missionaries Ordained.	Am. Women.	Natives Ordained.	Natives Unordained.	Native Communicants.	Native Contributions.	Native Scholars.
China	1845	12	16	2	28	547	$448.38	119
Africa	1846	4	2	3	5	125	230.00	220
Italy	1870	2	1	10	6	288	. . . .	.
Brazil	1879	5	5	2	2	168	485.co	.
Mexico	1880	3	6	2	3	270	. . .	216
Totals in 1886		26	30	19	44	1398	1,163.38	555
" 1885		21	27	17	39	1323	799.85	473
Year's Gain		5	3	2	5	75	363.53	82

It is pleasant to find there has been gain in every item of these totals, and a small advance in the year's income.

To show the entire foreign work of this church on the same footing as that of the Presbyterians, North, we ought to include its work among the American Indians. Of this work we have no fresh statistics, but adding those of last year we find the total of missionaries is 31, and of native communicants, 5,586.

Total home expense, salaries, &c., as per report, $13,223.83.

Hence, $\frac{\$13,223.83}{\$83,854.31-\$13,223.83}$ = 18.72 per ct. cost of administration.

We are glad to see the *Foreign Mission Journal* is reported to be self-supporting.

XVIII. FREE BAPTISTS.

(Vol. IX., p. 147.)

REV. THOMAS A. STACEY, Secretary, Lawrence, Mass.

Home Strength:	1885.	1886.	*Year's Gain.*
Yearly Meetings	44	46	2
Churches	1,367	1,542	175
Ministers	1,257	1,291	34
Communicants	77,819	82,323	4,504
Foreign Missionary Income	$14,482.03	$18,450.93	$3,968.90
" " Property	$20,000.00 (Review's Est.)		
Foreign Force and Results.			
Missionaries Ordained	5	5	0
" Women	14	14	0
Native Preachers	10	10	0
" Lay "	10	10	0
" Communicants	557	558	1
" Sabbath School Scholars	2,957	2,985	28
" Day " "	3,345	3,563	218
" Contributions	Rs. 633	Rs. 585	Rs. 48 less

The net gain in home communicants is most gratifying, being 5.78 per cent. The year's income is also a decided advance, $4,444.45 having been given by the Woman's Society.

One of the older workers of this India Mission, after speaking of the work somewhat in detail, writes:

"The Sunday School figures are most cheering. Every well-wisher of the Mission must thank God for the nearly three thousand souls in our Sabbath Schools. There are lads and lasses there who are sure to be heard from by and by. Finally, I may cite two items not seen in the *Register*, but in the last annual report of the Mission. The native Christian community, men, women and children, all counted at all our stations, numbered one thousand and eighty-five souls. So it appears that fully fifty per cent. of the native Christian community is in the church, a larger ratio surely than could be found in some more enlightened parts. Again, five hundred and eighty-five rupees were contributed by our native friends for Christian work during the year, or more than one rupee (forty-eight cents at par) per church member. This, too, is cheering, and instructive as well. Let us pray, work and look for better things to come."

There has been a reinforcement of the workers in India, though by omitting those at home on furlough we keep the num-

bers the same. The outlook of this old and interesting Mission, honored through all its history by some most able and devoted workers, is more encouraging than for some years past, and we trust it is to be more ably manned and supported by the church at home.

XIX. Baptists of Canada.

(Vol. IX., p. 148.)

1. Maritime Provinces. John March, Secretary, St. John, N. B.

Home Strength:	1885.	1886.	*Year's Gain.*
Ministers	226	230	4
Churches	369	357	12 less.
S. S. Scholars	16,610	21,526	4,916 more.
Communicants	41,637	43,463	1,826 "
Foreign Mission Income	$12,136.53	$16,428.26	$4,291.73 "
Foreign Force and Results.			
Missionaries, Ordained	5	4	1 less.
" Women	6	6	0
Native Preachers	13	11	2 less.
" Teachers and Helpers.	16	15	1 "
" Communicants	127	117	10 "
" Contributions		Rs. 424.13	

The above shows net gain in the home church and gratifying advance in her Foreign Mission Income, but the foreign work shows loss in every item but one. The three stations of the India Mission are Bimlipatam, Chicacale and Babbili. Cost of administration $1,173.71. Hence $\frac{\$1,173.71}{\$16,428.26-\$1,173.71}=7.69$ per cent.

2. Ontario and Quebec. Rev. J. W. A. Stewart, Secretary, Hamilton, Ontario.

Home Strength:	1885.	1886.	*Year's Gain.*
Ministers		286	
Churches		351	
Communicants		26,695	
Foreign Mission Income	$13,820.18	$14,203.65	$383.47
Foreign Force and Results.			
Missionaries, Ordained	5	4	1 less.
" Women	6	5	1 "
Native Preachers	4	2	2 "
" Helpers	20	27	7 more.
" Communicants	1,700	1,872	172 "
" Contributions	Rs. 152	342½	Rs. 190½ "

Tabular View of the Different Stations.

	Cocanada.	*Akidu.*	*Tuni.*	*Total.*
Missionaries, Ordained	2	1	1 =	4
Women	3	1	1 =	5
Natives Ordained	1	1	0 =	2
" Preachers	11	12	4 =	27
" Teachers and Helpers.	8	18	5 =	31
" Communicants	464	1,344	64 =	1,872
" Contributions	Rs. 342½			Rs. 342½

Cost of administration, $600.91. Hence $\frac{\$600.91}{\$14,203.65-\$600.91}=\$4.41$ per cent.

XX. SEVENTH DAY BAPTISTS.

(Vol. IX., p. 149.)

REV. A. E. MAIN, Secretary, Ashaway, R. I.

Home Strength:	1885.	1886.	*Year's Gain.*
Ministers	103		
Churches	94		
Communicants	8,720		
Sabbath School Scholars	5,660		
Home and For. Mis. Income	$9,886.87	$13,572.20	$3,685.33
Foreign Mission Income	$3,733.63	$4,061.81	$338.18
Property in the Missions	$12,000.00 (Review's Est.)		
Foreign Force and Results.			
Missionaries Ordained	2	3	1
" Women	3	3	0
Native Preachers	1	3	2
" Helpers and Teachers	4	10	6
" Communicants	145	145	0
" Scholars		75	

Of the *Medical Work*, Miss Dr. Swinney writes:

"The work has been steadily increasing from the beginning until the present. My time is given almost exclusively to the Dispensary and the sick; but now I am striving to lessen the number of patients, that I may have more time to speak to them on spiritual subjects, as well as to care for their bodily sufferings. The happy combining of these two phases—their physical and spiritual good—in the work, seems to me to be the one great aim to be striven for in my department. There have been a number, the whole year through, whom we have followed with our words and our prayers at their frequent visits. Some of them have obtained quite a good knowledge of the gospel, but their hearts are slow to believe. In view of all there may be in the future to do, my most earnest desire is for greater consecration and fitness for the work on my part, and for the presence of the Holy Spirit to enlighten the hearts of the hearers, that they may realize their sinfulness and need of a Saviour, and put their whole trust in him.

My helpers are an assistant, a Bible woman, a gate man, an office boy, and, on crowded days, an extra gate man and boy. The office boy has been with me just one year, assisting me in the forenoons and studying in the day school in the afternoons. He has now gone to learn a trade, and if I succeed in lessening the number of patients, I may not need another in his place.

Total number of patients	8,122
" " " paying	6,966
" " " not paying	1,156

Surgical Cases.

Lancing abscesses	6
Burns from gunpowder explosions	2
Removal aural polypus	1
" tumor from scalp	1
Number of visits made	138

The cost of administration as stated in this report, is $1,581.55; the proportion of which chargeable to Foreign Missions is $670.41.

Hence $\frac{\$670.41}{\$4,061.81-\$670.41} = 19.76.$

The Six Principle Baptists send us no new statistics.

XXI. Disciples of Christ.

(Vol. IX., p. 150.)

Rev. A. McLean, Sec., Cincinnati, Ohio.

Home Strength.	1885.	1886.	*Year's Gain.*
Ministers	4,050	No change reported.	
Churches	5,700		
Members	630,000		
For. Mission Income	$30,269 10	$64,556.06	$34,286.96
Woman's B. M. "			
Home and For. M. Income.	127,628.82		
Foreign Force and Results.			
Missionaries, Ordained	17	20	3
" Women	13	6 unmarried. 16	3
" Lay	0	2	2
Natives Ordained	6	6	0
" Teachers and Helpers	8	9	1
" Communicants	1606	1905	299
" S. S. Scholars	1500	1680	180
" Day Scholars		213	

If we distinguish correctly the items chargeable to home administration they amount to $2374.54; and

$$\frac{\$2374.54}{\$64,556.06 - \$2374.54} = 3.81 \text{ cost of administration.}$$

In full and distinct details, in completeness of summary, and in large and rapid advance in Foreign Mission work, this is one of the best reports we have had to deal with. The advance in receipts is largely in the uncertain elements of legacies, but these ought to increase each year as well as the regular contributions and collections. The net gain in accessions to the Mission Churches is at the rate of 18.61 per cent.

But though the missions of this church in Turkey, India, Japan, China, &c.,—most of them newly established, have been so largely blest, this report, with admirable spirit, recognizes that the conflict has only begun. "The numbers and positions of the enemy have been discovered. The strategic points are known. The weapons have been forged; a few skirmishes have taken place; a few outposts have been carried. But the field is for the most part still held by the foe. Of the ultimate victory there can be no doubt, for the mouth of the Lord has spoken it. The promise of Jehovah is confirmed by His oath. But He expects us to do our duty. Every christian must come up to the help of the Lord, to the help of the Lord against the mighty. Every proselyte must become a propagandist. Then may we expect to see the Kingdoms of this world become the Kingdom of our God and of His Christ. Then may we look for the overthrow of Brahmanism, and Buddhism, and Confucianism, and Mohammedanism. Then and not until then, may we hope to see every knee bow in the name of Jesus, and hear every tongue confess that Jesus Christ is Lord, to the glory of God the Father. May God help us to do all that in us

lies to send the glorious Gospel of His grace to every creature under heaven for the obedience of the faith."

XXII. PROTESTANT EPISCOPAL CHURCH.

(Vol. IX., p. 152.)

REV. WM. S. LANGFORD, D.D., Gen. Secretary, 23 Bible House, New York.

Home Strength:	1885.	1886.	*Year's Gain.*
Dioceses	49	49	0
Missionary Districts	15	15	0
Bishops and Bishops Elect	70	71	1
Priests and Deacons	3,717	3,416	301 less.
Churches or Parishes	3,450	3,338	112 "
S. S. Scholars	323,852		
Communicants	398,098	422,649	24,551 more.
Foreign Mission Income	$198,327.94	$265.667.70	$67,339,76 "
Woman's Board's "	23,820.86	37,606.*	13,785.14 "
Property in Foreign Missions.	231,082.23	232,995.22	1,912.99 "
Foreign Force and Results.			
Bishops	4	4	0
Missionaries, Ordained	16		
" Medical	5		
" Lay	7		
" Women	28		
Natives, Ordained	39		
" Helpers and Teachers.	158		
" Scholars	2,521	3,133	612
" S. S. Scholars	2,076	2,735	659
" Communicants	1,357	1,436	79
" Contributions	$2,139.44	$2,313.44	$174

The net gain in home communicants, as shown above, is at the rate of 6.11 per cent. The advance in Foreign Mission income is noteworthy. The women of this church keep in advance of all others in the total amount of their contributions. Of the workers foreign and native in these missions we have tried in vain to make a satisfactory classification. If the compiler of the Annual Report, familiar with each and all of them, would classify and arrange them in the statistical Tables, pp. 119–122, it would be a great help to a right understanding of them. We are so doubtful of the names in the running summaries of each mission that we venture no change in the classification of 1884–5. The net gain in native scholars is large, and the increase of contributions is encouraging. The net gain in native communicants is at the rate of 5.82 per cent.

The cost of administration, as given in Appendix A is $16,793.11. Therefore $\frac{\$16,793.11}{\$177,501.23-\$16,793.11}=10.44$ per cent.

The $177,501.23 used in this calculation is not the gross income, but the income less legacies for investment.

* Including their work among the American Indians and Freedmen. And the total of their contributions to Home and Foreign Missions, in money and in boxes for 1885–86 is $233,726.76.

XXIII. Reformed Episcopal Church.

(Vol. IX. p. 153.)

Rev. Wm. R. Nicholson, D.D., Secretary, 2106 Chestnut Street, Philadelphia, Pa.

Home Strength:	1885.	1886.	*Year's Gain.*
Dioceses	12		
Bishops	12		
Clergy	120		
Congregations	90		
Members	12,000		
Communicants	7,877		
Contributions	$152,000		
Church and Educational Prop.	$1,009,843		
S. S. Scholars and Teachers	12,227		
Missionaries to Freedmen	14		
Lay Preachers	25		
S. S. Scholars and Teachers	763		
Communicants	1,655		
Value of Property	$13,175		
Missionary Receipts in 2 years	$5,351.88		

The statistics of this Church and its work are compiled and published only once in two years. Hence we can obtain no fresh statistics till the close of the current year. We are interested in the progress it makes in home growth and Mission work among the Freedmen, and especially in learning the amount it has contributed to the Missions among the heathen, through the Women's Union Missionary Society or any other agency.

XXIV. Methodist Episcopal Church, North.

(Vol. IX., p. 228.)

Rev. J. M. Reid, D D., Secretary, 805 Broadway, New York.

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	14	13	1 less.
Conferences	103	116	13 more.
Presiding Elders	488		
Itinerant Preachers	12,811	13,613	802
Local "	12,211	12,588	377
Churches	18,210	19,927	1,767
Full Members	1,855,844	1,926,976	71,132
S. S. Scholars and Teachers	2,028,778	2,106,431	77,653
Value of Church Property	$85,433,754	$88,099,026	$2,665,272
Disbursed to Foreign Missions.	$390,636.52	$407,232.46	$16,595.94
Property in " "	$1,540,692	$2,068,599	$527,907

Foreign Force and Results.

Missions.	Ordained Missionaries.	Lay Missionaries.	Wives of Missionaries.	Women of W. F. M. S.	Natives of W. F. M. S.	Ordained Natives.	Other Native Helpers.	Communicants.	Native Scholars.	Native S. S. Scholars.	Contributions for all Purposes.
Africa	.	.	.	.	.	27	57	2,490	. . .	2,284	$4,471
South America	4	3	4	3	22	3	82	437	1,204	1,604	12,557
Foochow, China	6	7	5	.	25	40	94	2,032	398	1,651	2,160.96
Central "	10	2	8	2	2	5	32	201	439	335	708.90
North "	9	.	9	4	3	3	29	412	202	411	718.41
West "	3	.	3	2	.	.	1	10	. . .	90	30.00
North India	23	11	17	16	282	41	825	3.524	14,852	21,838	46,954.90
South "	28	.	.	18	.	.	117	1,337	792	3,299	41,180.00
Japan	14	5	12	12	15	6	56	1,754	. . .	1,992	2,940.00
Mexico	8	.	9	7	13	7	72	722	1,192	943	5,654.23
Korea	2	2	2	1	.	.	. .	. . .	. . .	12	4,000.00
Totals of above	107	30	69	65	362	132	1,365	12,919	19,079	34,459	121,375.40
Totals of Europe	11	1	7	2	14	196	284	26,954	213	39 925	110,155.36
Totals in all For. Fields	118	31	76	67	376	328	1,649	39,873	19,292	74,384	231,530.76
Totals Last Year	116	16	72	68	334	342	1,568	35,966	16,327	67,069	217,766.00
Year's Gain	2	15	4	.	42	.	81	3,907	2,965	7,315	$13,764.76
Year's Loss	.	.	.	1	.	14	.	. . .	. . .	. . .	. . . . .

Here is very decided gain in all but two items. The year's gain in communicants is at the rate of 10.86. And if we include probationers who are also communicants, the year's gain becomes 5,548, or at the rate of 15.42 per cent. Most of our aggregates coincide with those of the Report, but in a few instances there is a slight disparity for which we cannot account unless perchance we mistake an occasional dim or blurred figure in the Tables of the Report. One discrepancy is in the total of communicants, or full members, our total, 39,873, being a little less than that of the Report. And it should be borne in mind that to represent the full membership in the Foreign Missions of this church on the basis of the Presbyterians, we must add the Am. Indian members which would make the total foreign membership of this M. E. Church 41,487.

This Report is rich in its details both of facts and incidents marking plans and progress in the work itself, and of incidents illustrating the superstitious practices. Of the latter kind take the following :—" Not far from this village we came during the day upon the hut of a rather famous *faquir* or saint. His name was *Bhagwan Das*, which means a follower of Bhagwan, the Supreme

Being. He told us his age was 80. He said he had lived for twelve years in water up to his arm pits; next he sat for twelve years in the midst of five fires; and last he swung by ropes over fires for twelve years—36 years in all. We asked him why he did this, and received the reply that he wished to give pain to the body. He considered his body the seat of sin, and not his spirit. The general belief is that pain inflicted on the body here will avail in the life to come. The severer the self-torture inflicted, the surer and speedier will be the release from an endless round of future existences in animals, birds, serpents, insects, &c. But the little old shriveled-up man could not tell whether his suffering here would prove of benefit to him in the world to come or not. In reply to the question whether he would find rest of soul after death, he said that he did not know. There was a wail of woe in that 'I don't know.'"

XXV. Methodist Episcopal Church, South.

(Vol. IX., p. 231.)

Rev. R. A. Young, D.D., Secretary, Nashville, Tennessee.

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	5	10	5
Annual Conferences	38	40	2
Itinerant Preachers	4,319	4,406	87
Local "	5,869	5,943	74
Communicants	941,327	975,260	33,933
S. S. Scholars	530,585	561,747	31,162
Foreign Mission Income	$191,600.17	$222,127.58	30,527.41
Property in Foreign Missions	331,705	355,149	13,444

Foreign Force and Results.

Missions.	Ordained Missionaries.	Women Workers.	Native Preachers.	Other Native Helpers.	Full Members.	S. S. Scholars.	Day Scholars.	Property in Missions.	Collections in Missions.
China	9	9	9	4	141	413	547	140,500	82.33
American Indians	29	.	2	5	4,865	1,318	322	26,500	1,473.95
German	.	.	22	. .	1,328	149	. . .	73,500	10,159.83
Mexican, Border	27	.	10	19	1,706	1,313	46	30,692	491.00
" Central	4	.	38	24	1,287	1,217	518	61,799	1,103.76
Brazil, South America	4	2	6	. .	171	146	77	22,158	1,301.56
Totals in 1886	73	11	87	52	9,498	4,556	1,510	$355,149	14,592.43
" " 1885	48	17	79	189	7,748	7,657	1,111	331,705	7,736.15
Year's Gain	35		8		1,750		399	13,444	6,856.28
Year's Loss		6		137		3,101			

The growth in the home church the past year has been at the rate of 3.6 per cent. In the Foreign Mission churches it has been at the rate of 22.58 per cent.

XXVI. AFRICAN M. E. CHURCH.

(Vol. IX., p. 232.)

REV. JAMES M. TOWNSEND, Secretary, Richmond, Ind.

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	10		
Conferences	45		
Churches	2,800		
Itinerant Preachers	2,600		
Local "	6,800		
Members	500,000		
S. S. Scholars	200,000		
Church Property	$3,836,900		
Missionary Income	8,309.84	No later statistics have reached us.	
Foreign Mission Income	4,260.91		
Property in Foreign Missions	10,500		
Foreign Force and Results.			
Ordained Men	26		
Women Workers	5		
Natives Ordained	1		
" Teachers and Helpers.	9		
" Day Scholars	750		
" S. S. Scholars	325		
" Members	734		

Most of these Foreign Missions and workers came with the British M. E. Church when it united recently with the African M. E. Church here in the U. S. These missions are mostly in Bermuda and the West India Islands, and British Guiana, South America. Neither the African M. E. Church, nor the British M. E. Church ever sent a missionary to Africa till last year. We are glad to see the United Church has at length made a beginning on the African Continent. Rev. and Mrs. J. R. Frederick were last year commissioned for Africa, and sailed early in October. Of the farewell meeting held in Philadelphia, Pa., just before sailing, we read:

"Rev. Stansberry conducted the collection of the Bethel Missionary Fund, which amounted to over $50. The Women's Parent Mite Missionary Society presented Mrs. Frederick with a purse of $25 for her private use, and the Missionary $250. It has not been our pleasure to attend a demonstration of the connection in behalf of any general, large undertaking that was characterized with more seriousness, manliness and earnestness, less levity and boastfulness than this farewell meeting. In this meeting, the spirit of humble confidence in God was manifest. The missionary himself seemed strongly and deeply impressed with its spirit. We were pleased to notice that the churches of Burlington and Woodbury, New Jersey, sent by their respective pastors contributions to the missionary transit funds. We feel that Brother Frederick will succeed in Africa. The pastor and people of Bethel are to be congratulated and the Missionary Board and

Dr. Townsend made strong to support our missionaries. There cannot be too much credit given to the Women's Mite Missionary Society, the equal of the best organization in the connection. All through the trials of our missionary in Hayti this band of faithful women stood close by him. This is true respecting both the brethren who have labored there. Even since Brother Dorce has been retained in this country the society has rendered him signal aid."

We hope this good beginning is to be promptly followed by scores of earnest and faithful workers to Africa with ample supplies from this large and able church, which would be most effectively benefitted in all its home interests by sending 100 of its best workers to Africa and furnishing ample means for their support.

Since writing the above we see Mr. Frederick reached Sierra Leone early in January and began his work January 9, 1887, at Freetown, as pastor of an old church there formerly of the Lady Huntingdon connection. It seems this church made application some two years ago, to Bishop Cain, to be received into the African M. E. Church, and Mr. Frederick went for this special purpose. This is hardly like going into unbroken paganism to enlighten and win souls to Christ, but if Mr. and Mrs. Frederick, with God's help, will so build up and arouse this old church as to make it active and efficient in carrying the Gospel into the "regions beyond," they may yet accomplish a true missionary work. Mr. Frederick's account of his present church and work is as follows:

"It was formerly connected to the Countess of Huntingdon's charity, and having severed from that body, they remained for many years without any recognized head. As they were still waiting on us, my first business was to convene a meeting of the officers and members the following Wednesday, when they unanimously consented to be transferred to and unite with the A. M. E. Church, upon which we duly received fifty-two—a majority of the members of the church—as members of our communion. We have therefore to date the organization of our church at Sierra Leone, 12th January, 1887. On Friday evening, 14th, a meeting was held, to which the most respectable citizens were invited for the purpose of giving public recognition to the organization of the A. M. E. Church at Sierra Leone. We had a very interesting meeting at which the Rev. Charles Marke, superintendent of the Second District of the Wesleyans, presided. Addresses were delivered by two of our official men, and by several ministers and laymen of other denominations. As far as I can ascertain we have about ninety accredited members, although the majority of them are in very poor circumstances, still we have cause to believe that many are rich in faith, for which we have abundant reasons to be thankful to the Lord, and "despise not the day of small things." We opened the Sunday school on the 16th of January, with 27 scholars. It promises to be a large school. Last Sunday we had 119. There is a day school in connection with the Church, but for want of proper management it was dwindling to insignificance. Here we have denominational schools, so we have been struggling to revive ours, and the number is rapidly increasing. We have already on register 127. The teacher I met in charge is somewhat deficient to compete with others who are well qualified for the work, but we have been obliged to retain him as well as the sewing mistress; and in order to give the work an impetus, I am compelled to spend regularly some hours in the school until further arrangements can be made. Besides this, we have a plenty to do.

Sunday morning from 7 to 8 we keep a Bible class. We had 31 young people last meeting. At 10:30 A. M., preaching; 2:30 P. M., Sunday school; and at 6:30 P. M., preaching. Monday at 7 A. M., I take the probationers' class myself. This is perhaps the most pleasing duty to me. We began with 12, and last Monday we had 38 in the class. Many of them are deeply interested. We solicit the prayers of the Church especially on their behalf."

XXVII. AFRICAN M. E. ZION CHURCH.

(Vol. IX., p. 233.)

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	7		
Itinerant Preachers	2,000		
Local "	2,750	No later statistics.	
Members	300,000		
S. S. Scholars	150,000		
Church Property	$14,000,000		

What shall we say of a church claiming such members and so large an amount of church property, from whose leaders we can obtain no statistics and no information of progress in its home or foreign work year after year? Must it not rank with those churches which "have a name to live but are dead"?

XXVIII. COLORED M. E. CHURCH.

(Vol. IX., p. 234.)

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	4		
Conferences	14		
Itinerant Preachers	1,040		
Local "	683		
Members	145,000		

Has this church had no growth at home or abroad the past year? When foreign missions publish no Annual Reports, sometimes pleading modesty as a reason for silence, we are sure to find that the true reason is, they have nothing to report. Is it not fair to infer the same in case of churches in Christendom? We wish the M. E. Church, South, which helped organize their colored brethren into this separate church, could infuse into them a little of its own energy and working force.

XXIX. UNION AMERICAN M. E. CHURCH.

(Vol. IX., p. 234.)

REV. EDWARD WILLIAMS, Secretary, Wilmington, Delaware.

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	2		
Conferences	5	No later statistics.	
Itinerant Preachers	112		
Local "	40		
Members	3,500		

XXX. Evangelical Association.

(Vol. IX., p. 234.)

Rev. S. Heininger, Secretary, Cleveland, Ohio.

Home Strength:	1885.	1886.	*Year's Gain.*
Bishops	3	3	0
Annual Conferences	24	24	0
Itinerant Preachers	1,053	1,069	16
Local "	588	613	25
Churches	1,728	1,808	80
Members	128,634	132,508	3,874
S. S. Scholars	147,421	148,551	1,120
Church Property	$4,553,499	$4,442,880.50	$110,618 50 less.
Mission Income	$117,362.29	$124,255.03	$6,892.74 more.
Foreign Mission Income	$21,554.21	$18,293.01	$3,261.20 less.
Expended in Japan	13,287.99	12,991.81	296.18 "
Foreign Force and Results.			
Missionaries Ordained	3	5	2 more.
Women	6	6	0
Native Preachers	4	4	0
" Local Preachers	2	2	0
" Applicants for License	6		
" Bible Women	4	3	1 less.
" Members	146	114	32 "
" S. S. Scholars	231	256	25 more.
" Day Scholars	132	70	62 less.
" Contributions	15.00	Yen 286.74	
Property in Missions	8,340	Yen 3,094	

If there are any details of expenditure by which to ascertain cost of home administration, we fail to find them.

The two new missionaries who have joined this mission the past year are Messrs. F. W. Fisher and G. E. Dienst.

The total receipts for both home and foreign missions have been $124,255.03. This church, for its numbers, is accomplishing a large and valuable amount of work in the home field. It has also two Mission Conferences in Europe with some 50 missionaries, 17,000 S. S. Scholars and 9,000 members, 500 of whom were the net increase of the past year. These items should be added to those of Japan, to bring the results of the Foreign Missions of this, on the basis of other churches having missions in Europe.

VI. LETTERS.

1. *U-Ganda, Mr. Mackay.*

Since Mr. Ashe left U-Ganda, and report came that the cruel Mwanga was forcibly detaining Mr. Mackay and would not let him leave, little news has come directly from him, and the cruel murder of dear Bishop Hannington has rendered it impossible to restrain anxiety for Mr. Mackay's safety. The following letter of so recent date as Sept. 28, 1886, was written and sent to his mis-

sionary brethren at another station in Africa, and by them forwarded to the Mission House in London. It shows that this intrepid missionary was patiently waiting, and confidently trusting in God, and was exercising rare judgment in regard to all the interests of the mission. The brethren to whom he wrote, as many others also, were anxious that reinforcements should join him. Mr. Mackay writes:

Buganda, Sept. 28th, 1886.

Believe me, I shall most devoutly hail the day when I can ask you to come on. As yet, however, I must decidedly say, "Not yet."

About a week ago, on Sunday evening, there was a fresh arrest. All and sundry found in the neighbourhood of our station and the Frenchmen's were tied up and taken to the king's palace. Some had just left this, after reading with me; but fortunately, next morning, when all the prisoners were brought out for examination, none was *known* to be a Christian or to be a "reader," and all were let free. That shows, however, how the wind blows yet.

I have not seen the king since Ashe left. I went to court a few days ago, and his Majesty sent out to tell me that he had given no instructions to guard our place: hence, I "need not be annoyed"! He presented me with three cows, as evidence of his good-will! To you that may seem very encouraging, but not much so to me; because it is, unfortunately, just as true that he had given the most strict orders to arrest any Natives coming about the Mission, as that he now affects to have never done anything of the sort. But Baganda are the veriest adepts at deception. I have seen the Katikiro lately, and had a long talk with him. He has been ill of rheumatism, and has consented to take my medicine, and even send for more. I am thankful to say that he has recovered, under the influence of salicine. The Lord may touch his heart yet—no other power can. He has been giving good presents to old Isaya, whose boys he was bent on burning last June! Let us have patience. We shall yet see the salvation of our God.

That the tide will soon turn I believe and know. The sun will rise to-morrow morning. How do we know? By no great process of faith or reason. It has always done so. History repeats itself: rather, the calm and regular working of God goes on with the same unerring grandeur in both worlds—the natural and the spiritual. We will not hasten the sunrise by rushing eastward to help it: the chances are that we shall stumble in the dark. When the light begins to dawn, we can see where we are going, and can rightly recognize the lay of the land. Night has its value; but we all laugh at a cock beginning to crow at midnight. Our midnight will, however, soon be morn, and all our dark be light.

Some teaching is going on. I have visitors every day, and with some I have read and re-read in the past month two or three of the stiffest books in the New Testament. The Word of God is living and powerful. Now and then I have a fair number collected in the library, and we have a prayer-meeting or an address. I am setting to work on the continuation of St. Matthew, sending round a plainly written version of a piece for correction before setting it up. This method is not so good as mutual consultation, *viva voce*, but it is the next best, and the only possible method meantime until we have greater liberty. This work must in no case be a one-man job, any more now than heretofore. The language must be the people's own, and not that of a foreigner. If in anything we undertake we require heavenly guidance, it is most so in this. As my brother-in-law writes me: "The work will be weighed, as well as measured; and if there be great bulk and poor quality, why then it is useless in the measure in which it does not set forth

the words of God. What has to be expressed is the mind of the Spirit ; but if the work is done hastily, you might unwittingly express the mind of the devil." Certainly, the devil will try to mar this work also, as far as he can. He has marred it often before now.

Sematimba's boy has come from Bujaju, to report that an Arab (Sururu), whom he was taking to Usukuma, has been killed in Sese by a hippo-trap. The man stepped under the suspended log and spear in the forest; it fell, and pierced him through the back of the neck, coming out in front, and killing him instantaneously. How near death often is ! I once fell into a hippo-trap myself, but, thank God, with no worse effect than a violent shake.

The boy leaves in the morning with this. I fear the canoes will not return until the end of November. October is almost in—dread month ! I arrived first in Buganda in that month ; I was born in that month ; our old friend Mutesa died in that month ; and in that month, too, our dear Bishop fell a prey to the power of this cruel king ! But I fear you will call me superstitious ; so I had better stop.

Commending you all at Uyuwi and Msalala to the never-failing love of Him who alone is able to keep from falling,

I am ever, &c.

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2. *Christians of Tinnevelly to Converts in U-Ganda.*

Deeply moved by the cruel persecution and martyrdoms of their brethren in U-Ganda the Tinnevelly Christians in South India resolved to send the survivors their Christmas offertories, amounting to £80, as evidence of their sympathy, and with them they sent also the following touching letter :—

" *To the Christian Converts in U-Ganda.*

" DEARLY BELOVED IN THE LORD,—The Christian brethren in Tinnevelly have heard with the deepest concern the trials through which Christ's infant Church in U-Ganda has been called to pass.

I am a convert of the third generation in India. My great-grandfather was brought to the knowledge of the truth in the year 1761. So it is now 125 years since my family were called from heathen darkness to the blessed light and privileges of the Gospel of Christ.

There are now above 100,000 Protestant converts in this province of Tinnevelly, wherein, with many other helpers, I have been labouring as Christ's servant for above forty years. But as we look back on the past, our Church lacks the bright crown which so justly belongs to your Church as martyrs for the faith in a loving Saviour, whose Gospel reached you only so short a time ago, and whom, having not seen, you have loved even unto death. We wish you, dear Christian brethren, to feel assured of our sympathy with you in your severe trials, for " when one member suffers all the members suffer with it." We gladly send our little assistance through the Committee of the Church Missionary Society, to help you as they shall think best.

And now let me add that the experience of the last few months must have given you most convincing evidence of the divine character of our holy religion. You have seen death in many forms in years gone by, when you were without God and without hope in the world, but can you look back upon any scene in which the departed met the separation from life with joy and " hope full of glory," and that not only when surrounded with loving relations, but when cruel tortures were being inflicted, and life sacrificed to the flames and the spear ? Our dear Bishop, Dr. Sargent, before Christmas

Day, sent round a printed circular to all the congregations here, describing the cruel trials to which Christians in U-Ganda had been exposed, and suggesting that the offertories on Christmas Day should be sent to U-Ganda as well as to the Koi Mission in India. The people everywhere felt deep sympathy with you. Many were moved even to tears, and the result has been that we are now able to send you a small sum (80*l.*), which you will accept, not merely as so much silver or gold, but as a *token* demonstrative of our sympathy with you; a gift fragrant with our prayers for you, and our unfeigned love towards you in the Lord.

In conclusion, our earnest prayer for you all is that "the Lord Jesus Christ Himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

With every feeling of esteem and love, in the name of all the Christian brethren in Tinnevelly, I am, your faithful brother in the Lord,

JESUDASEN JOHN,
Pastor of Palamcotta.

Palamcotta, January 22nd, 1887.

VII. FOR THE CHILDREN.

SUKIA, THE ORPHAN GIRL.

Sukia (peaceful) is a little girl about eight years of age; her father and mother died when she was quite small; her grandmother took the little orphan to her home and heart, and very peaceful were a few years that flitted by. The orphan child became the joy and sunshine of the widow's cottage, and well repaid any kindness shown to her. Alas! it did not last long; her grandmother was called away by death, and the little girl stood all alone in the wide, wide world. Many a time she cried, and did not know what to do. However, God, the Father of the orphan, knew all about her, and impressed her aunt to receive Sukia into her family; but there was no love lost in that house, and poor Sukia felt sometimes very bad. But what could she do? She had to stay and be thankful, and have her cry when she was alone.

During 1884 famine visited this country (Santhalistan, India), and many were the pinched faces; a few died of starvation, and many others lived for months on what they could find in the jungle. Food was scarce in the house, and poor Sukia often got no dinner; her aunt having hardly enough for her own children, grudged the little that was given (with a scowl) to Sukia. She got many a scolding, and sometimes a thrashing, and finally was driven out of the house, and told never to return, as her aunt had plenty of children of her own, and little or no food for them.

Crying, poor Sukia left the house that had sheltered her for a few years; thick and fast fell the tears. She did not know where to go to; very thin were the few rags that covered her. Was there not one house to open to the little maid? Father und mother were dead, the neighbours all struggling along, hardly knowing how to provide food for their own children. Poverty and starvation were everywhere. All doors were shut to the orphan; none wanted her.

Poor Sukia was ashamed to cry on the road any longer, and hid in a field where she could not be seen by anyone, but did not our heavenly Father notice her tears? Were they not more eloquent than a long petition? Her very helplessness cried aloud heavenward for help.

Night came on, and the child was afraid to stay any longer in the field, as the leopards and tigers prowl about the villages seeking their supper; so she quickly went up to the village, and seeing that all had retired, she laid down on the hard floor of a verandah to sleep. During the night something touched her, whether it was a snake or a jackal I do not know, but the child was frightened and loudly and wildly she screamed for help. The men of the village were aroused by her screams, and soon surrounded her with clubs; they thought she had been dreaming, and drove her out of the village, and forbade her to return to it. She hid under a shed till the day dawned, and then turned her back upon Budhia village.

The next day she walked here and there in the jungle, and hid in some one's verandah during the night. The second day she had to beg the women for a little rice, being very hungry. One kind-hearted woman pitied the little stranger and cooked all she had for her. This was the first meal she had had since she left her aunt's, and it was eagerly devoured.

The third day she came to Dom Kata. The blacksmith's wife was in our village school and urged her to go to us, so in the afternoon she arrived at our house, asking if Jesus lived there? She had probably heard of Jesus from the blacksmith's wife.

Seeing that the child was hungry Mrs. Haegert (the missionary's wife) gave her at once some daker and dal to eat, and spoke kindly to her. Our school girls took her to the tank, and gave her a bath. Her dirty rags were thrown away, and she got a clean cloth and some oil for her hair.

It was a great change for Sukia to come to kind people and bright girls. When the girls carried her off after her first meal

with Mrs. Haegart she asked them: "Is this lady God?" and "Is her little boy Jesus?" The girls had a good laugh at her, and told her that God was in heaven, and could not be seen by mortal eye, but that He loved us all, and cared for us all, and wished to do us good, and that He had sent Jesus to tell us of his love, and how much Jesus had suffered to save us, and that God pardons and blesses all who believe in his Son.

Since then Sukia has learned many things, to sing beautiful hymns of praise to God. She prays so nicely and intelligently, and we sincerely trust she is one of Jesus's lambs. She is very old-fashioned in all her ways, and is so fond of us all. Sukia has asked for baptism, but this has been postponed for the present. The Lord be praised for the kindness shown to this and other orphans, and may they always be mindful of his gracious dealings with them.

VIII. LOVE TOKENS.

HEATHEN WHO HAVE NOT HEARD OF CHRIST.—"It is understood that the Andover theory of probation after death is that it extends to the heathen who have not heard of Christ, and we suppose that multitudes of people have come to the conclusion that the benevolence of the theory is well-nigh illimitable. The daily press, with very few exceptions, extol the theory, and are shocked at the idea that Mr. Hume should not have the unfettered right to proclaim it in the Marathi mission field, where he has spent so many years. But what occasion could he have to proclaim it there? *Where would he find the people in that field who have not heard of Christ?* It would be worth while, also, for those who make so much ado about the wonderful mercifulness of the Andover theory of probation, to make some careful inquiry as to the probable proportion of heathen people, in all the world, who have never heard of the name of Jesus Christ. The number of missionaries and of native Christians in the heathen world includes many tens of thousands, and we are disposed to think that *it would be not less hard to find a person in Hindustan, for example, who knew absolutely nothing of Christ, than to find such a one in the city of New York.* It would scarcely be an exaggeration to say that "there is no speech nor language" in which that name has not been heard. It has been so heard, not only in the benighted nations where Protestant missionaries do their work, but also in the vast regions under the sway of the Roman Catholic and Greek Churches. The upshot of our conviction is that the mercifulness of the Andover theory is greatly overrated. It would be well for its abettors to make a close and exhaustive estimate of the proportion of the world's population who could hope for probation after death on the Andover theory."—*The Examiner.*

The opinion of this Christian Editor, as to the number of heathen who have never heard of Christ, is as erroneous and groundless as is the Andover theory. The question is not one to be confirmed or refuted by argument, but one of fact to be settled by the test of observation, and by questioning the heathen themselves.

We have had opportunity to test the question to some extent, and among the Marathas, the very people of whom our contemporary asks: "Where would he find the people in that [Marathi] field who have not heard of Christ?" To give our readers some idea of this test we need only say: After our experience of some half a dozen years in an old mission, we were detached from it and sent to begin a new mission at Kolapoor, a region of unbroken Hinduism, in the Marathi country where a larger proportion of the people are genuine Marathas than in any other part of it. In the city of Kolapoor we found a population of 45,000 and the surrounding towns and villages were so populous that within ten miles of our door was a population of 120,000; while within the limits of the Kolapoor Kingdom and bordering territory were more than 4,000,000 among whom no missionary had ever lived before. It was our desire and aim to make known Christ and His salvation as widely as possible, and for this purpose we spent some two to three months of each cool season in evangelistic tours throughout the region. Our touring Journal in 30 years recorded more than 3,000 cities, towns and villages thus visited, and in more than 2,000 of those thus visited in the Kingdom of Kolapoor and bordering territory, we found no evidence that any white man, or any native Christian, had ever been seen or heard. We also made special inquiries of the people who gathered in large numbers and listened to us, and with rare exceptions they affirmed that they had never heard of Christ or the Christian religion before. Occasionally we found a man who had visited distant places and in his travels had met with some person who had told him of this new religion, and when he again heard from us the name of Christ he recognized it as the name he had before heard in his travels, but no one of those present in our audience had ever heard him mention it or say anything of the Christian religion. We leave this fact to speak for itself to all candid minds. Our readers will also recall the vast and populous regions of Africa, New Guinea, New Britain, &c., never yet explored by any Christian, and will be readily and fully convinced that the opinion above expressed by our contemporary is altogether erroneous.

Foreign Mission Volunteers.—Mention has been repeatedly made of the large number of young men who have volunteered for missionary service in England and America, especially in connection with Mr. Moody's meetings. We regret to learn that most of these volunteers are not really volunteers at all. They are men who say they are willing to enter the Mission field, or that they have a desire to do so, or that they will go if asked, but hardly one among them professes to have received God's call to go, or expresses a determination to go, or as a matter of fact puts forth any effort to secure an appointment. This seems to us very much like trifling with a very sacred subject. It is easy enough to get men to say that they are willing to do a certain thing, but between expressing the willingness and forming the determination to act, lies a gulf which to most will be found impassable.—*Indian Witness.*

BOGUS VOLUNTEERS FOR THE MISSION FIELD.—The *Indian Witness* complains that most of the young men in Britain and America who have volunteered for missionary service, especially in connection with Mr. Moody's meetings, are not really volunteers at all. They say they are willing to enter the mission field but hardly one among them professes to have received God's call to go, or, as a matter of fact, puts forth any effort to secure an appointment. Our Calcutta contemporary regards this as trifling with a very sacred subject.—*Glasgow Christian Leader.*

So far as such strictures may act as a tonic on the minds of these volunteers, and induce close scrutiny as to their motives and strength of purpose in thus enlisting for the work of foreign missions, we recognise a useful element in them, just as we do in the reproaches and fault-finding of unbelievers and infidels when they point out the inconsistencies and wrong doing of professed Christians. But we submit to these Christian editors that such strictures as they here indulge in are altogether too sweeping, and do injustice to hundreds of devoted young men and women of whose motives and true consecration in volunteering for this work of God, they have no reason to express the slightest suspicion. The *Christian Witness* says: "We regret to learn that most of these volunteers are not really volunteers at all, &c."

Where has he learned this? Who are his witnesses, and what is their testimony? From various localities in Great Britain come reports of growing interest in behalf of the heathen, demonstrated not only by more earnest prayers and larger giving, but also by the offer of candidates in large numbers offering to go to any part of the heathen world. When the sad news of Bishop Hannington's murder reached England, some 50 sent to the C. M. Society their offer of service in a few short weeks. Some of these recent volunteers are University men, some have already been tested in years of home work.

In America within the past few months more than 1,800 have volunteered for this work—not hastily, or with little consideration, but, in many cases, after severe mental struggles from the pressure of the specific command of Christ and the needs and wretchedness of the heathen. And so far is it from being true that they "express no determination to go," they declare their wish and purpose in writing over their own signatures.

Instead of classing "most of these volunteers" in the category of those who say now, as in Christ's time: "I go sir, but go not," would it not be far wiser and more Christ-like to recognize their right decision, help them with earnest prayers, and do all in our power to encourage and strengthen them in their noble purpose?

IX. NEWS AND NOTES OF THE MONTH.

RECENT CONVERTS.—The accession to the mission churches of the Am. Baptist Missionary Union, mentioned in its Magazine for April, are 155, and many others asking baptism.

Rev. Dr. Stewart, of the Am. U. P. India Mission reports 28 children and 122 adults baptized in the month of January, 1887.

Rev. C. Harrison, C. M. S., reporting the work in Queen Charlotte's Island, speaks of 80 Hydahs baptized, adults and children, making the total number of converts there 178.

The Rev. J. C. Lawson, of the North India M. E. Mission, under date of Feb. 13, 1867, writes to the *Star of India :*

"Praise the Lord! To-day (the Lord's Day) 26 Hindus, mostly of the Muráo and Ahir Castes, of the two villages of Goondhia and Simri received Christian baptism. Of this number 19 are men, one is a woman, and 6 are children. For the most part they live at Simri, and compose nearly the whole of that small village. We are praying for their wives and families. The Lord has given us in this village a whole family, composed of husband, wife, wife's brother, and two little children. We believe that there are still more to follow. Ask all who love the Lord to continue praying for us. This makes 24 within the last eight days. (Psalm 115:1)."

And on the 14th. "In the village of Simri this morning three more Hindus were baptized, making 31 in these villages within the last three days, or 39 within the last nine days in various villages. The people of Simri, where yesterday such a gracious work of the Lord took place, were very glad to see us again to-day, and we have left them rejoicing in Christ. We leave to-morrow for the south-east. Let all continue praying."

Later accounts raise the number of baptisms to *eighty*.

Mr. Stanley Smith is so deep and earnest in the work in China that he has recently baptized 54 men and 2 women, and others report 40 baptisms in *China's Millions* of April.

Rev. W. H. Campbell of Cuddapah District, India, writes: "Everywhere the work is developing in interest as well as in extent. From various parts of the district people are coming to our agents and begging for baptism."

Spain.—In a letter written from Madrid, Mr. Albert R. Fenn says :—We recently spent a day in the old Roman town of Sagunto. There are a few there who read the Scriptures; the leader among them took us to his house, and gave us supper before leaving. His sister-in-law has a New Testament which her uncle obtained in 1817, while the Inquisition still existed. When her uncle gave it to her, he said, "Follow the directions of that book, and you need nothing else." The givers of that book probably never knew that it bore fruit; only that God had said that his Word should not return to Him void. Last Sunday we received into fellowship five men and one woman—a special answer to prayer that God would save *men*. I find, on looking over the past twelve months, that

thirty persons have been added to us, and all through the year there have been inquirers, and candidates for membership. We were gladdened on Monday night with several new cases. Our village meeting has an attendance of over one hundred, with the greatest order and attention.

BETHLEHEM.—*The Journal Religieux* says that about thirty persons of this town and about the same number from the neighboring town of Beit-Djâla (which has a chapel and about 150 evangelical Christians) have announced their intention of joining the Protestant Church. This fact is the more encouraging because the opposition of Islamism to the Gospel has been stronger than ever, and the Romish propaganda has been carried on with extraordinary vigor. A piece of land has been secured, conveniently situated for these new converts, on which to build a place of worship.

AN EXAMPLE WORTHY OF IMITATION.—Miss Beck, of the party of nine going to the *Blantyre* Mision is one of three sisters of whom it is said: "They have entered into a covenant that one of them shall go to the mission field and the other two shall provide for her maintenance there. Miss Beck goes out at no cost to the church to fulfil her part of the covenant," &c.

SUMMARY OF WORK ON THE CONGO.—Recent tidings from the Congo Mission encourage the belief that the early successes of the Karen Mission in Burma, and the wonderful revival among the Telugus in India, are about to be repeated on the Congo. After eight years of labor and the sacrifice of many precious lives, the people are beginning to accept the gospel in large numbers. At Banza Manteke more than a thousand have been converted. Rev. Henry Richards, the missionary in charge, writes:

"The glorious fact is this, that Banza Manteke is no longer a heathen country, but more Christian than any I am acquainted with. . . . Yes, all praise and glory to God our Father. The 'Nkimba,' the 'Nkises,' the poison-giving, the throat-cutting, the demoniacal yells, the diabolical dance and witchcraft, are things of the past here. 'Old things have passed away, and, behold, all things have become new.' Now this part of Ethiopia stretches out its hands to God, and sends out its heart to him in thanksgiving and praise."

Of the converts, about 870 are grown people. Some of the remainder are quite young, but give clear evidence of faith in God. Thirty-five have recently been baptized at Mukimbungu, making forty-two during the year, and the work is everywhere very encouraging. Rev. Joseph Clark, of Palabala, writes Nov. 12, 1886:

"Nothing but good news again from our stations on the Congo. We have baptized seven here, the first in this place. From Banza Manteke, Mr. Billington writes that they have examined 41 of the candidates for baptism, and would have baptized, but Mr. Richards was not well. At Lukungu, Brother Harvey has six candidates for baptism. At Equator Station things wear a cheery aspect. We cannot tell of conversions there yet, but certainly the interest is deepening."

Great care is taken in receiving the candidates for baptism, and the prudence of the missionaries gives confidence in the genuineness and permanence of the work.

With such a door open before them, will not the Lord's people enter in, and furnish the means to carry on this hopeful work with greater vigor?

Upper Burma.— *The advantages* of Upper Burma as a mission field are:

1. It contains within its limits a greater variety of tribes and dialects than almost any other territory of equal extent. The larger number of these are vigorous and enterprising races, and if the gospel is preached to them they will surely carry it to other and more remote peoples.

2. By its geographical position, Upper Burma is the key to Southeastern Asia. It sustains more or less intimate relations with no less than six neighboring countries. It is called "the back-door to China," and through it the vast provinces of Southwestern China can be more easily reached than from the sea-coast. It is also closely connected with Northern Siam and Laos, Karennee, Shan-land, Assam, the eastern provinces of India, and it reaches north to Tibet.

3. In the occupation of Upper Burma by the English, the last cruel, despotic, barbarian power of Asia has been overthrown and its oppressed people delivered from bondage and fear, and opened to the light of civilization.

4. King Thebaw was the political head of Buddhism, and by his overthrow that most powerful form of paganism has received a severe blow from which it can hardly recover. Mandalay was the Vatican of Buddhism. The king is in exile, the priesthood scattered and disorganized, and the Baptists of America have a missionary there, with every prospect that he will remain permanently.

Every important point for missionary work in Upper Burma will be occupied by Baptist missionaries as fast as the condition of the country will allow. It is peculiarly Baptist mission ground. Let us take it for the Lord!

With such facts, so condensed and impressive, coming freshly now and again before the eyes, and demanding entrance into the minds and hearts, of our Baptist brethren in America, how can they possibly repress their enthusiam, withhold most devout thanksgivings and their most fervent and effectual prayers, and how can they help pouring their gifts by the millions into this work among the heathen, and sending their sons and daughters to it with joyous and thankful hearts!

X. ANSWER TO THE PRESBYTERIAN FOREIGN MISSION BOARD, REQUIRED BY GENERAL ASSEMBLY.*

Presented to said Board, Oct. 3, 1877.

Speaking the Truth in Love. Eph. iv. 15.

(Resumed from Vol. VIII., p. 230.)

We owe our Presbyterian Foreign Board an apology for so long an interruption in publishing this Answer. Engrossed as we have been in the other subject matter of this Review, we did not realize that more than a year had passed since our last instalment of this Answer.

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* Most of our readers will remember that, with a heart intent on the wisest and most efficient conduct, and on the highest and largest success, of our foreign missions, we presented to the General Assembly of 1877, in Chicago, a paper proposing several modifications in their conduct and working, which seemed to us well adapted to be helpful to all engaged in this sacred work both at home and abroad. When the paper

As so long an interval has occurred, and the subject of this tenth proposal of our paper read to General Assembly in Chicago in 1877 is of very special importance, deserving the very thoughtful, and prayerful study of every Presbyterian pastor, elder and church member, and those of all other branches of the church as well, and as many of our present readers have not our back volumes at hand, we republish here our last instalment of four pages, as found in Vol. VIII., pp. 227–230, and from that point resume from our manuscript as presented to the Board, Oct. 3, 1877. We trust our readers will all see that the principle here discussed has lost no whit of its vital inportance by the

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was first read the Assembly considerately voted to refer it to a Special Committee to study the proposed changes and report to the next Assembly. Had this decision been carried out, it would have secured an opportunity for a fair understanding of the nature and aim of the proposed changes, and a deliberate rejection or acceptance of them by the next Assembly of 1878. But instead of this, it will be remembered that in the bustle and confusion of adjournment one skilled in such diplomacy sprung upon the Assembly a proposal to recall the action before taken and refer the paper to the Mission Board itself, thus making it both judge and jury in its own case, and even requiring the author of the paper to appear before the Board and answer for his conduct in proposing changes in its administration. Probably few of the commissioners present, in the flurry of the moment and their haste to leave, understood what was being done; but those interested in the scheme were enough to carry it through; and hence this *answer* in obedience to that requirement of General Assembly.

This paper is now nearly eight years old, but we do not see that its force is abated or that the measure proposed in this *tenth* item of it is any less vital to the best interests of Foreign Missions. Indeed the necessity of some action of the Assembly, limiting the powers of the Presbyterian Foreign Board and Secretaries, has become more imperative than ever before. Exercising this power of disciplining, threatening and recalling Missionaries, so long unchecked, they seem to have inferred, that the confidence in them of pastors, churches and General Assembly is so absolute that do what they please they will never be called to account. To this feeling we attribute their recent action in sending back to the Missions in India a man dismissed by the board and deposed from the ministry by his own Presbytery—and this, notwithstanding their printed rules forbid their sending a minister to any mission without the recommendation of his Presbytery; while their action in inducing the Furrukhabad Presbytery to restore the deposed man in violation of the law of the Church that no Presbytery can restore a deposed minister but the one that deposed him, and in taking measures to crush and destroy the Presbytery that deposed him, is an ecclesiastical crime which we need not characterize. Some believe that the Presbyterian Secretaries have grown to this extreme of power, usurping ecclesiastical authority over church courts even, mainly from the act of the Chicago Assembly in placing us and our paper wholly in their power, not even requiring a report of the case from them. Be this as it may, we have no *personal* complaints, but the sad and ruinous results of the Secretaries' action in their India Missions we deeply deplore, and for the sake of Christ and the heathen we pray God to interpose, and bring to a speedy and effectual end their destructive policy and corroding controversy with the Missionaries. Let it be understood that this and any other foot-notes appended, are of the present date. The original paper was addressed to the Board itself. To the vital principle urged in this *tenth* item of our paper, we ask the prayerful attention of all Mission Boards and Secretaries; as also of pastors and missionaries, and all who love the heathen and long to see the world evangelized.

lapse of time. Indeed it is altogether proper now to enlarge the scope of this proposal, and move General Assembly that it *condemn the recent usurpation of ecclesiastical power by this non-ecclesiastical Board* or its Senior Secretary, violating thereby its own rules and instructions, by sending to its missions in India a *deposed minister* and seeking to destroy the Presbytery which deposed him.

Ed. M. R., April 1887.

The Tenth proposal of my paper is

X. Moved that, as our Foreign Board is not an Ecclesiastical body, it be instructed to recall no ordained Missionary from foreign service without the recommendation of his Presbytery.

Bro. Lowrie says: "The power of recalling a minister or any missionary * * should be lodged in the same body that appoints him." But you have no power to appoint a Missionary without the recommendation of his Presbytery. No such power has been "lodged" in you. So that on Bro. Lowrie's own principle, as General Assembly has limited your power of appointment, why should it not limit your power of recall also in the same way?

What is the concurrence of any or all the Missionaries in your recall of one of their number worth, unless their concurrent action be taken and recorded in regular Presbytery? And that too, *before* the recall by your Board? Has General Assembly, even, a right to give you such arbitrary power of recall? Can such power be exercised without trenching on the prerogatives both of the ordained Missionary and of the church court to which alone he is amenable in his Ecclesiastical relations? Does not such power as you exercise in recalling a Missionary strike at the very vitals of the Presbyterian polity?

You cannot recall a missionary without prejudicing him and his case in the minds of many of his Co-Presbyters. He is entitled, if accused, to a regular trial by his Presbytery, without such prejudice to his case. You have no right to inflict upon him a penalty *before* such trial; and you have no right by any penalty or prejudgment inflicted by your body, to forestall such fair and equitable trial by his Presbytery, with opportunity to appeal to the higher church courts, if he please. On all these points let me commend to you the regular usage and repeated deliverances of the Presbyterian church, viz:

a. General Assembly has repeatedly declared, that the discipline of a minister can be exercised only by *his own Presbytery*, even when he is absent from it. (*See Minutes* of 1835, *P.* 476, and 1872 *P.* 495.)

b. General Assembly has ruled that even a Church Judicatory may not exclude a minister from Pulpits, without regular trial and conviction. Such action of Presbyteries, when taken, General Assembly has ordered to be rescinded. (*See N. S. Minutes of* 1840, *P.* 24.)

c. General Assembly has ruled that no church court, even, may suspend a minister without trial. In 1811 General Assembly

refused to approve the Minutes of a Synod in which such a suspension was recorded. (*Minutes of* 1811, *P.* 468.)

Does not your recall of a Minister pull him out of his own pulpit?—virtually suspend him; take him forcibly from his own Ecclesiastical body in the Mission abroad and pitch him into the limits of some other Presbytery, if indeed, it does not lead him to ignore all Ecclesiastical relations?

d. A church court, even, may not so much as *censure* a Minister, before, or without, trial. (*See Minutes of General Assembly* 1793, *P.* 71, *and* 1849, *P.* 264, *O. S.*)

From these and many other deliverances, is it not manifest that General Assembly forbids a church court even, to treat any Minister as you treat every one you recall? How can General Assembly allow in you what it forbids to its own church courts?

Doubtless it *is* possible that an ordained Missionary fall into sin, and sin as gross as that of a late Secretary of one of our Foreign Boards; in which case no *personal* wrong could be inflicted by his abrupt recall. But what would be the gain? Suppose the Missionary be in Africa, and his Presbytery in North Carolina, or Texas, if your please. Your Board is here in New York. Will not the same letters and facts that convince you of the said missionary's guilt, convince his Presbytery also? And will not the loss of a little time be compensated a thousand-fold by preserving intact our valuable church polity and the order and prerogatives of our church courts, by referring his case to his own Presbytery?

You will perhaps urge that your recall of a missionary leaves his Ecclesiastical relation still in force. But what is that relation worth under the stigma of your recall? If he is a member of a Presbytery in his mission field, your recall gives undue advantage to any unfriendly co-presbyters, and takes him from the only place where a fair trial is possible. If he is a member of some Presbytery in America, then, just in proportion as his Brethren and the Christian public have confidence in you, will they not prejudge his case?

In every instance of recall, the Missionary must be guilty, or not guilty, of some offense sufficient to justify his recall. If guilty, a fair trial is needed to establish his guilt. He should not be prejudged and punished *before* or *without*, such trial. If innocent, then his recall is a cruelty, and a sin against him. It cannot be safely said, as Bro. Lowrie says, that "No Missionary Board will exercise this power, except in manifest plain cases." The past history of the church warrants no such statement. Where is our assurance of the infallibility of any Board in existence? Do no members of Boards ever prove unfaithful to their trusts? Is not an honorable member of one of our own Church Boards—his name prominent in the very Charter of that Board,—suffering to-day under the stigma of being a defaulter?

Have no Secretaries of Church Boards ever proved defaulters, or fallen into sin? Are not our Brethren of the Southern Presbyterian Church suffering at the hands of such a Secretary at the present time?* Are not you, my Brethren, in danger of prejudice and wrong bias as well as your Missionaries?

If a Missionary's Brethren in the Foreign field become displeased with him, and send you hasty and exaggerated statements against him, such as they could never substantiate in a church court, and of which they themselves will soon become ashamed, are your judgments so immaculate that there is no possible danger you may be misled?—no possible danger of wrong bias in your own minds? And consider how any bias against a Missionary on your part, tends to encourage, develope and exaggerate, all the ill-feelings of any of his brethren against him. And is it not true that your position and influence is such that some of our Presbyteries, even, on most cursory examination, would unhesitatingly condemn a missionary already condemned by you? Is not the very existence, in your hands, of this arbitrary power of recall, a temptation to you and to your Missionaries, against which we ought all to pray?

And yet I grant you that a missionary, even when recalled by a Board of such prestige and power, *can* prove his innocence, and win a declaration of his innocence, in our Presbyterian church courts—if said courts will be independent, and be governed by evidence, and by our constitution, instead of being overshadowed by the said Board's prestige and authority; and provided also that such missionary have patience, persistence, moral and physical courage and endurance, and withal, the grace and help of God, sufficient to enable him to challenge the trial and to suffer the tax on time, purse, nerves, energy and life, involved in fighting it out on this line. But what right have you, or the church, to impose such severe disadvantage—such cruel pain and enormous expense to vital resources, on any missionary? †

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* This was written eight years ago when the cases here alluded to were before the public and widely known. Names are not necessary now unless the facts are doubted.

† On this point, after eight years further reflection, we remark:

1. Why should not foreign missionaries, in their missions and church courts abroad, exercise all the rights and prerogatives they would at home in christendom? Why not govern themselves, and decide all questions that arise in their work, just as pastors and co-presbyters do in christendom? All the serious troubles we have ever known in the foreign missions have originated, continued and developed their sad results, through appeals of one or two schemers to home officials and the latters' unwise interference, Let missionaries be self-governing, by the same principles and laws ministers are in christendom, and three-fourths of your Mission Secretaries will have lost their occupation, and the harmony and success of your missionaries abroad will be multiplied twenty-fold, at least.

2. The recall of missionaries, is not only needless, unjust and generally cruel, but is so effectually barred by Presbyterian laws and rulings, as quoted above, that the Pres-

Twenty years ago I knew a case of this kind. The Missionary had always borne the name of an earnest and faithful worker in the Foreign Field. But he had views of his own—as every missionary should have; and the Secretary of his Board (not your Board) took a personal dislike to him, which he should not have done. The ill-feeling of the Secretary soon became known to his Brethren and some of them soon shared in the Secretary's bias. This strengthened the Secretary, who soon resolved to be rid of the said Missionary. When he first revealed his purpose to the Missionary, the

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byterian Church is under obligation to interdict and prevent such recalls, if she would guard her own honor and consistency.

3. Such recall is not only a violation of ecclesiastical rights, but it is also a civil offense, and renders the Board or Secretary who recalls a missionary without trial, amenable to the civil courts and their penalties. Without enlarging on this point with our own arguments aud illustrations, we commend to sober reflection, the following, taken from a much valued exchange, viz:

"It is the general belief in this country that a minister is a man, and as such has the rights of a man under the laws to which, as all others, he is amenable. No power or hierarchy has the right to override his inalienable prerogatives, or to assert its superior authority to the law of the land. And yet there is a church which for ages has arrogantly dominated in lands where its authority has been supreme, and which longs to usurp the same sovereignty here. That its bishops have Ecclesiastical authority over their lower clergy may be proper, but that does not give them arbitrary power to depose or remove them without reason given or redress allowed. This question has now been settled by high judicial authority. Six years ago Bishop O'Hara, of Penna., dismissed Father Stack, a Catholic priest of Williamsport, from his charge and forbade him to exercise his priestly functions, without assigning any reasons for the act. The lower court, when the case came before them, decided that the action of the Bishop was unlawful. He appealed to the Supreme Court which now sustains the former decision and requires the Bishop to pay costs. The Court maintains that a Bishop has no right to remove a pastor without specific charges, thus taking away his means of support and fixing a stigma on his reputation, and then pronounces this equitable decision:

'We cannot assent to the doctrine that the pastor's right of property may thus be stricken down, and he be prohibited from following his profession *without accusation and opportunity for hearing on trial.* If it is not contrary to the laws of the church, which we are not prepared to admit, *it is contrary to the supreme law of the land.*'

This judicial decision may not be favorably received at the Vatican [or by Mission Secretaries] but it will meet the approbation of all right thinking men who believe that a clergyman should enjoy the protection of the civil law no less than any other citizen."—*Illustrated Christian Weekly*, Oct. 25, 1879, p. 513.

Why is not a protestant missionary as well entitled to protection, when his reputation is assailed and his support taken from him, without trial, as a catholic priest is? Is the offense of Bishop O'Hara any less an offense when perpetrated by a protestant Mission Secretary? Are our courts and laws made for the protection of catholic priests, and not for the protection of protestant missionaries?

A large number of missionaries, now suffering under the cruel wrong inflicted by their recall, have just as good claims to protection and costs and reinstatement as Father Stack had.

Secretary patronizingly offered to give him good papers, recommending him to the churches as a faithful and able minister, *if he would resign.* This offer, and the certain doom that awaited him if he did not accept it, caused anguish of spirit and a fierce struggle in the mind and heart of that missionary and his wife which lasted for months. They had loved, admired, and almost worshipped, that Missionary Board, from their earliest memories. Their parents, grandparents, relatives, neighbors, Christian friends and ministerial Brethren, all shared in this unbounded veneration and love for that Missionary Board. How *could* this threatened missionary and his wife (then in this country in broken health, after some dozen years of labor in India), breathe a word to one of them, of this terrible trial?

On the one hand, there was the offer of the Secretary's recommendation and the Board's powerful influence in helping him to a good pastorate, or some position of respectability and comfort here in his native land if he would resign—on the other, a sense of cruel injustice, consciousness of shrivelled manhood in yielding to such a threat, and, hardest of all, the relinquishment of the strongest, dearest purpose and desire of his soul—the preaching of Christ to the heathen.

While this struggle was pending that missionary visited, one after another, every secretary and every member of the Executive Committee of that Missionary Board. He had to make a journey of some hundreds of miles, and consume several days in searching them out in their homes and places of business before he could find them. The burden of his inquiry, in tears and anguish of soul, was: "Dear Brother, what have I done? Why do you wish me to resign? O, why have you taken this position against me?"

Not a living man of all the members of that committee would condescend to any conversation with him on the subject, or give any reason for wishing him to resign. One of them, Mr. E., gave utterance to bitter reproach and abuse of the missionary *for presuming to speak to him on the subject.* One of the oldest members, Mr. T., a merchant, uttered the only reply the missionary received to his anxious inquiry. This reply was: "*If I don't like my clerk hav'nt I a right to dismiss him?*"

The Secretary of that Board has made it his boast that for 20 years there was no difference of views in that Committee—a boast just as creditable to them, as a like boast would have been to the Spanish Inquisition in the climax of its power. Brethren, I beg you'll never make *such* a boast. Better allow a chance for honest difference of views.

That Secretary and Committee held their threat over the Missionary for more than a year, waiting, and expecting he would resign. The severity of the mental and heart struggle involved was prolonged and severe. But, long before the year closed he had

settled the matter in his own closet. Taking counsel of God and his own soul he decided,—"If I have done aught worthy of death I refuse not to die. But let me not commit suicide. Let not my body or my Christian manhood perish by my own hand."

The Committee waited in vain for his resignation. At length they took action. A certain lawyer among them, skilled in the technicalities of his profession (and of whom the Secretary had kindly (?) given the missionary intimation that he, the said lawyer, knew how to do that kind of business, and had already done it for several missionaries), drew up a weighty document embodying formal and formidable charges against the said missionary. It contained charges which the missionary had never heard intimated before, such as that he had built a very expensive house—which, by the way, was the cheapest house then ever built in the missions of that Board in that part of the world, and, what is still more to the point, had been built by that missionary's own private means, and remains his private property to this day. (Oct. 1877.)

The charge which hurt most, and best showed the lawyer's shrewdness, was that the said missionary was an "impracticable man;" and the lawyer very adroitly quoted sentences from his missionary Brethren showing that they did not like him, and revealing a wonderful fellow-feeling between those missionaries and the Secretary. Fortunately for the missionary he had kept his correspondence, and the letters of a dozen years revealed a Christian friendship, intercourse and sympathy of feelings and views between that missionary and his Brethren—those same Brethren—rare even among missionaries, and showing unmistakably that the Secretary was proceeding on the old Roman principle—"divide and conquer" —was taking advantage of the views and feelings of the missionaries which he himself had originated in them.

The legal document closed—il-legally—formally cutting off the said missionary from the said Board!

That such an issue could be desired in case of an old experienced missionary, well fitted to be useful in the Foreign work, by a Committee constantly calling for men, and sending out young men of no experience, is a marvel. That such a Committee could compass such an issue, by such a process, after offering to recommend the said missionary to the churches as an able and faithful minister, is a still greater marvel. We can only commend the facts to the prayerful reflection of God's ministers and people.

The deed was deliberately done, reckless of consequences to the missionary's reputation and usefulness, and to the Foreign work thus deprived, as they meant it should be, of an earnest and successful worker. They evidently expected that, as a missionary, the man thus cut off from their Board, would wither and cease to be a missionary. By a similar process, generally less severe, even, the same Secretary and Committee had rid themselves of several mis-

sionaries before. They evidently felt sure of the same issue in this case.

But this missionary loved his work too well to be torn from it in this way. He had devoted his life to it with conscientious sincerity. And though his soul was cruelly wrenched and lacerated by this strange, sad experience at the hands of his Secretary and Committee; yet he loved Christ and the heathen still, and resolved that—neither principalities nor powers; nor any other creature—not even Secretaries or Boards, should separate him from this love.

Besides, that missionary was a Presbyterian. He had been fed on Presbyterian diet by his dear venerated old Pastor from his early childhood. He had studied the principles and elements of our Presbyterian polity and form of Government, and knew their value. When the Board disowned him and cut him off, instead of being "destroyed," he was only "cast down." Instead of being totally disheartened, and letting his own anxious fears and feelings prey upon and consume him, and by his gloomy bearing lead his own Brethren to believe him guilty of some unknown offense and prejudge his case from their confidence in the Board, he remembered that the Committee's action was not ecclesiastical, that however much that action might and inevitably would, prejudice his case, he still had a home in Presbytery—a Presbytery in America, too, many of whose members had known his early struggles for an education and had watched his course from childhood—and he went—*home*. He took that weighty "legal document," and all the letters of Secretary and Committee, and placed them in the hands of his Co-Presbyters, asking advice. Was not that a border Presbytery—more Congregational than Presbyterian? Had not all its members ever loved, admired and supported that Missionary Board as one of the most sacred and perfect institutions of the church? What wonder they read those documents with consternation, and some of them with painful surprise and irrepressible tears?—that they hesitated, were slow to act, and moved with all possible caution?—that they appointed three of their ablest men as a Committee and gave them some four months to correspond with said Secretary and Committee of the Am. Board, to get all the facts from *their* standpoint with all additional information and explanation they would give, even asking them to come and be present in person and take part in the investigation when the case should be sifted in Presbytery. The old Secretary declined the invitation, sent such papers as he pleased, and assured Presbytery he had nothing more to write or say in the case.

The Presbytery then met, investigated patiently, and took action deliberately. That action you have doubtless seen, and I need not repeat it here.* It was of such a character as should con-

* This action is embodied in the volume entitled *Mission Schools in India*, page 274 of 3d edition.

vince Missionary Boards and suffering missionaries that Presbyteries have power to *protect*, as well as to discipline and punish.

That missionary and his devoted wife went back to their mission in India single-handed. The Secretary and Committee which had cut them off had abandoned their mission also, and though they knew the missionary's purpose to go back, and revive it and preach Christ to the heathen there, yet, without the missionary's knowledge, they caused his Christian church in the mission, built largely by his own hands, to be sold, for the merest trifle, to Mohamedans, and thus to be torn down and made over into a mosque for the worship of the false prophet, before he could reach the mission. And yet that mission, planted at first, and for some 20 years caried on, by them alone, till recently reinforced by younger Brethren, and still blessed of God, stands as a monument of God's love and care, both for them and for the heathen, nor less a monument to the value of our Presbyterian polity as understood and administered by that noble Presbytery. Well may that missionary and his wife exclaim: "Hitherto hath the Lord helped us." And yet, is it not better to save our Boards and missionaries such peril and cost by the easy and fitting provision of this 10th proposal of my paper?

[The officers and members of the Presbyterian Foreign Board know that the above is no fancy sketch, but is a page from our own personal experience. For its use and influence with them we did not need to insert our own name in place of "that missionary," and in publishing this "ANSWER" now we feel constrained to publish it in its original form, as presented to the Board in 1877. But we are quite willing our readers all should know that the case, in all its details, is our own. And while this experience, at the hands of the Secretary and Prudential Committee of the Am. Board, does not lead us to condemn and antagonize Mission Boards, it does lead us to deplore such acts of injustice to individual missionaries, and the great injury they thus inflict on this blessed work of God among the heathen. And we submit that it presents a sufficient argument and reason in support of our proposal to limit the exercise of such arbitrary power by Mission Boards and Secretaries.

The one prime mover who compassed our excision from the Am. Board was the dear old Secretary, Dr. R. Anderson. When he came to India in 1854, "clothed with full power and authority" to overrule the convictions of the whole body of this Board's missionaries there and destroy our schools, the most effective agency we had, especially in new missions, he did destroy them, and we submitted. But while yielding submissively to authority we told him frankly that such were our convictions of the vital importance and value of our schools in our new mission at Kolapoor, that we felt it our duty to appeal against his action to the home committee of the Board. In due time we did appeal, and God helped us to so

clearly represent the case that the home Committee granted our request, and Secretary Treat, by return post, sent us permission to resume our schools in *statu quo*. We did it as soon as possible, and thanked God for this evidence of His favor and blessing].

(TO BE CONTINUED.)

XI. THE STUDENT MOVEMENT TOWARDS FOREIGN MISSIONS.

By President McCosh.

In the Fall of 1886 two young men, graduates of Princeton College, one of them after passing a portion of the previous Summer under the warm and stimulating instruction of Mr. Moody, set out on an important work. They were sons of missionaries, had been born in India, and their purpose and determination was to visit the various colleges and theological seminaries, and invite students to declare themselves to be "willing and desirous, God permitting, to be foreign missionaries."

My heart went with them as they set out on their mission. I believed that nothing but good could arise from their undertaking. I have been furnished with a report of what they have done. I am amazed at their success. I confess I was not prepared for it. The deepest feeling which I have is that of wonder as to what this work may grow to. I praise God for what has been done, and pray for its stability and further enlargement.

I will first give a summary of the facts without comment. They need no comment; they speak for themselves. *The number of institutions which have been heard from is* 92. *In these no fewer than* 1525 *students have offered themselves as willing and desirous to be foreign missionaries.* Of these, upwards of 1200 are young men, and upwards of 300 are young women. A few of them are from upper schools; but the great body of them are from regularly constituted seminaries and colleges. They belong to the various evangelical denominations.

"Who are these that fly as a cloud, and as the doves to their windows?" "Lift up thine eyes round about and see; all they gather themselves together; they come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side."

Now, if these 1525 students have felt it to be their duty to do this, have not *Christians in general* a corresponding duty? It is clear that the Missionary Boards of the Churches cannot meet the emergency. Their first obligation is towards their present missionaries and their families, and I believe that at this moment they can do nothing more. But surely the offering on the part of our young men and women will call forth a like offering on the part of

the Christian people. These young men and maidens are ready to give their lives to the great work of making the salvation offered to all made known to all, and no gift which others of us may proffer can equal this.

Christians cannot but notice this event occurring before their eyes. They cannot oppose it, lest, haply, they be fighting against God. We are bound to ponder it. If it be a work of God, it cannot be set at naught, and we must be fellow-workers with Him. For years I have known the two young men who are visiting the Colleges. I can testify that they were able and excellent students, and are consistent Christians. They are doing their work modestly, with no flourish of trumpets, trusting only in a power from above. Judging from those who have done so here, I believe that those who have offered to go to the mission field are sincere and thoroughly in earnest.

For myself, I feel that I have a part to take. I am willing to join with others in finding a way by which the students, the various churches, and all who love Christ, may combine and work so as to take advantage of this great opportunity. Our first duty will be to inquire into the stability of the work. If it be genuine, as I believe it to be, there is an awful responsibility laid upon us in consequence. Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the days of Pentecost? But I have said enough for the present. The work is going on, and we will hear more of it.

We have omitted the list of institutions and volunteer students given by Dr. McCosh, as they have all appeared in previous numbers of this REVIEW; and as this movement still goes on we are now able to add the following, viz.:

Richmond College, Virginia,	12
Lewisburg University,	16
Ladies Seminary,	1
University of New York,	6
Heidelberg, Ohio,	7
Dennison University, Granville, Ohio,	7
Female Seminary, Granville, Ohio,	5
Otterbein University, Westerville, Ohio,	4
State University, Columbus, Ohio,	10
Hillsdale College, Hillsdale, Michigan,	24
Albion College, Albion, "	24
Michigan University, Ann Arbor, Michigan,	30
Olivet University, Olivet, Michigan,	34
Presbyterian Seminary, Kalamazoo, Michigan,	10
Baptist College, Kalamazoo, Michigan,	16
Holland, Michigan,	10
O. N. W. Normal School, Ada, Ohio,	9
N. N. A. " " Lebanon, Ohio,	16

Wittenburg College, Springfield, Ohio,	11
Antioch College, Yellow Springs, "	1
Wesleyan University, Delaware, "	24
Wooster " Wooster, "	16
Earlham College, Richmond, Indiana,	4
Hanover College, Hanover, "	7
Princeton College, (Total 22),	7
Total,	1,836

XII. AFRICA.

Our abundant items regarding this dark continent are crowded over to next number.

Bishop Taylor has been preaching and doing good service in Liberia since holding his annual conference. We hear of his having organized a Kroo Church of 14 members near Monrovia, and probably by this time he is meeting his reinforcement, which sailed April 6, from New York, at Cape Palmas, and, with them and his new steamer for the Kassai, is going on to the Congo.

Dr. Summers.—In our March number, p. 177, we left this intrepid missionary encompassed with perils from the conspiracies of his own people and carriers, and yet bravely pushing on into the interior. We are glad to learn he has safely reached the banks of the Congo, though at what point and in what surroundings we are not informed.

Emin Bey.—Latest advices of Stanley's expedition for the relief of Emin Bey report it at the mouth of the Congo, just entering on the journey to Stanley Pool, whence they could hope for a speedy passage in steamers up to Stanley Falls, and from there soon to be in hailing distance of the beleagured Austrian. The Austrian name of Emin Bey seems to be *Dr. Schnitzler.* Rev. W. W. Kelley, from items learned in Africa, gives the following account of him:—

" It is a curious fact that so little is known of the former life of a man who has really accomplished so much. Former accounts speak of Emin Bey as a German soldier, but he was an Austrian doctor. Beyond this—and even this seems still in doubt—nothing is known concerning the man's life until Gordon discovered him in the year 1878 and made him governor-general of the Egyptian equatorial provinces. In three years Emin Bey had swept the slave trade out of these provinces and had so manipulated the revenues that from an annual deficit of £38,000 he mounted them to an aggregated annual surplus of £8,000. He taught the natives the cultivation of cotton, rice, indigo, coffee and numerous other articles, and instructed them in the art of weaving and how to make shoes, etc. He manufactured soap, established hospitals and introduced vaccination. In short, he was revolutionizing and gradually civilizing the provinces when the war of the Soudan broke out. It may be possible that this account is somewhat exaggerated, but there seems to remain no doubt that Emin Bey was accomplishing much among the

native tribes. He entered the Egyptian army and led part of the Khedive's troops in the war with El Mahdi. His particular province was just north of the Albert Nyanza, a tract of about two hundred miles in length and one hundred and fifty in width, containing between one and two million inhabitants. These have been loyal and true to him and have furnished him soldiers of whom he wrote in December of 1885, after their gallant defense from a beleagured town: "If I ever had any doubt of the negro, the history of the siege of Amedi would have proven to me that the black race is in valor and courage inferior to no other, while in devotion and self-denial it is even superior to many."

Emin Bey gradually extended his authority more and more to the west to the upper waters of the Makua, in the Congo basin, and from 1878 to 1883, at least, he had maintained perfect order throughout the country. In the reverses which befel the Egyptian troops in the battles of the desert, Emin was with his soldiers driven southward, and at the time when Gordon went to the relief of Khartoum, Emin Bey was entrenched amid the hostile tribes south of Egypt. He could not escape northward nor seaward, his only way being toward the south, which way he pursued until he encountered the hostile tribes of that district, which compelled him to retreat somewhat and remain with more friendly negroes near the vicinity of Albert Nyanza. Emin Bey had accompanying him two explorers, Casati and Dr. Junker, and to the latter, who made his way to the coast, is due the knowledge of Emin Bey's need of assistance. For three years nothing whatever has been heard of him, as he had been absolutely lost sight of when the English abandoned the Soudan. What has happened since Dr. Junker left him will be known when Stanley sends word to the world that he has found Emin Bey or his remains."

About the time Stanley and his expedition were at Zanzibar items concerning the *Bey* came, showing that for about four months later than the date of his last letter he and his command were well; also that he had received Dr. Junker's announcement of his own safe passage through Uganda on his way to the coast. The beleaguered officer therefore had been cheered for some time by the certainty that the world has been informed of his peril and that friends in Europe have doubtless taken measures to relieve him. Meanwhile Emin Pasha has done what he could to help himself out of his predicament. His efforts, however, were in vain. Mwanga bluntly refused to let his force pass through Uganda, and when he tried to steal southward, undoubtedly hugging the east coasts of Albert Nyanza and Muta Nzige, he found that he could not traverse Karagwa, a large and beautiful country subject to Uganda. Times have sadly changed since Speke and Stanley were charmed by the gentle manners and open hospitality of Rumanika, the king of Karagwa. Emin Pasha returned to Wadelai, and there he will probably now await the succor that is hurrying to him. Doctor Junker says that the force with Emin Pasha numbers about 2,000 negro soldiers and 600 Egyptians, including officers, employes, refugees and their families. He would need no assistance if he had sufficient ammunition to protect his little army on a march to the sea, or trade goods with which to buy food. This bit of good news will be welcomed by all who have read the story of the brave Bey's flight, and have watched with anxiety the measures undertaken for his rescue.

XIII. FIELD NOTES.

"ECHOES.—It is only just for me to say, that your "REVIEW" is the most welcome of all the mission papers that I read. I fully endorse your opinion about salaried mission secretaries, and I try to practice this opinion. Besides being editor for my paper and

Secretary for our mission, I am pastor of a congregation that numbers 800 communicant members."—*Mission Secretary.*

"The MISSIONARY REVIEW, published by Rev. R. G. Wilder of Princeton, N. J., is without an equal in America. No one who desires the latest, reliable statistics and the freshest missionary intelligence from all lands and all societies can afford to be without it. We are glad to know of its success, and that its growth compels it to become monthly instead of bi-monthly.

It has one striking peculiarity that we have before criticised. It appears again in "Love Tokens," showing that the love of Brother Wilder will never die."—*The Occident.*

Some of our exchanges and correspondents still fail to regard our repeated notices that *all letters, exchanges and mail matter* for the Editor of this REVIEW, can find him only at *436 W. 20th St., New York.* Will our readers kindly note this and cease addressing us at Princeton, N. J., till they shall receive fresh notice from us?

DR. AND MRS. MURRAY MITCHELL AND THE EARTHQUAKE.—Our dear friend, Dr. Murray Mitchell, has been ministering, several successive winters, to the Scotch Church at Nice, a city of some 50,000, the Capital of the French Department of the Alpes Maritimes. Since seeing accounts of the recent frightful earthquakes in Riviera, in which not less than 1,000 persons lost their lives, we have been anxious to learn whether these dear friends suffered in the general catastrophe. We are glad to learn that they escaped personal injury, though driven from their manse and obliged to seek temporary refuge below in the church. The injury to the manse and upper part of the church is estimated at some £300.

DOREMUS MISSION SCHOOLS IN CALCUTTA.—"About five hundred gaily dressed and bejewelled Bengalee girls, from several of the schools of the American Doremus Mission, were assembled last Saturday afternoon in the court of the magnificent new house at 223, Cornwallis Street. That building—the handsomest in the long street—is the residence of its owner, Baboo Shama Charan Law, who kindly granted the court for the exhibition of the schools and carpeted it and furnished it with sofas, tables, and chairs. His brother, Rajah Doorga Charan Law, who received his title at the Jubilee, lives in a large house on the opposite side of the street. The Archdeacon and the Rev. Mr. Gillan, with several other gentlemen, and Mrs. Bonham and a number of ladies, were present. The sight was an unusual one of so many girls of high-class Bengalee families singing and reciting as heartily as the children in our more familiar Mission schools. The exercises, in both Bengalee and English, were very well done, and a regular European or American action-song, for which the spectators were not the least prepared, gave much satisfaction. The distribution of the prizes was a scene of immense animation, and set five hundred little tongues and pairs of hands moving at once. Not the least interesting feature of the gathering was the affectionate attachment of the girls to their English teachers, of whom there were seven present besides the superintendent, Miss Hook."—*Indian Witness.*

THE JUBILEE.—The observances in India in connection with the celebration of the Jubilee of Queen Victoria, Empress of India, take different forms in different localities. At Ahmedabad the

Jubilee memorial will take the form of a Female Dispensary, towards the founding of which Mr. Runchorlall Chotalall, the president of the municipality, has made a munificent offer of Rs. 20,000, besides guaranteeing half the pay of a lady doctor. Other native gentlemen have also come forward and subscribed liberally to the funds of the proposed dispensary. The Municipality will contribute Rs. 15,000, in addition to which it will make a grant of Rs. 15,000 for the purpose of illuminating the city and feasting the poor.

AGRA MEDICAL SCHOOL IN INDIA.—The female class of the Agra Medical School is, we are glad to note, attracting pupils. There are now in the school altogether 47 girls, and of these, 2 are Europeans or Eurasians, 14 are Hindus 2 are Muhammadans, and 29 Native Christians, who come from all parts of the North-Western Provinces and Oudh, from Rajputana, the Central Provinces, and the Punjab. The Hindu pupils nearly all belong to the higher castes, and several Brahman ladies are to be found among them. The girls are taught by the teachers, who give instruction to the boys, assisted by two lady-doctors, Miss Fairweather and Miss Yerbury.—*Indian Mirror.*

GUATEMALA MISSION.—"Rev. Jno. C. Hill, of Guatemala, has resigned his work in Central America. Rev. H. C. Thomson, brother of Rev. Williel Thomson of Pasadena, has been invited to take charge of the work left by Mr. Hill. He is now residing temporarily at Berkeley, Cal. If he should accept, the Board and the work would be fortunate."—*The Occident.*

Why does Brother Hill resign this important work?

DR. JOSHI.—We grieve to learn of the death of Mrs. Dr. Anundabai Joshi, even before she had reached her appointment at Kolapoor. The *Bombay Guardian* of March 5, says:

"Dr. Anundabai Joshi, the lady who went to America to pursue medical studies, returning a couple of months ago, died on Sunday last in Poona. She has been ill ever since her arrival. Her death is a great disappointment to many who were expecting that her success would induce others to seek a similar preparation for usefulness."

RELEASE OF PRISONERS IN INDIA.—A large number of jail-birds, report says 25,000, were released in India in honor of the Queen's Jubilee. Was it a fitting act to honor this event? If they had been justly incarcerated, what honor can it be to the Queen or to the Government of India to remit the punishment due to their crimes? The act must weaken the proper sense of justice and tend to demoralize the people. If sin is to be forgiven it must first be repented of, else pardon strikes a blow at justice and virtue. We learn that these released criminals are fast returning to their former vicious courses; that honest people are complaining of being exposed to their depredation, and numbers of them have already had to be thrust back again behind prison bars for new crimes. No government can improve the morals of its subjects by letting criminals go unpunished and lowering the standard of justice and morality among the people.

AUTHORITATIVE DEPUTATIONS TO FOREIGN MISSIONS.—Under this heading we recently made some reference to the newspaper controversy of Bishop Esher in defense

of his doings in Japan, as a Deputation to the Mission of the Evangelical Association. An esteemed brother thinks we did the worthy Bishop injustice. We should be very sorry to do injustice to any one. The good brother says Bishop Esher was not "clothed with full power and authority." We did not affirm that *he* was; but quoted the official words used by another Mission Board in specifying the powers with which it invested its Deputation. And yet we did infer and imply that Bishop Esher exercised special authority in his case; and we inferred this from his own statements in the long and voluminous controversy he inflicted on his readers. Not to enlarge by extended quotations, take his reference to the case of Miss Johnson, who felt aggrieved by the Bishop's doings or sayings about her and her work. Bishop Esher says in substance that he sat down and wrote her a letter, to explain and mollify, but learning that she had stated her grievance to the home Board or Committee, he threw aside or destroyed this mollifying letter and would not write her at all. Is not this ample evidence, by the Bishop himself, of his arbitrary feelings and doings? Does it not demonstrate his unwillingness to allow a missionary the inherent and inalienable right of appeal?

What was Bishop Esher sent to Japan for, if not to exercise his episcopal influence and authority? If the home committee merely wanted information could they not obtain it from their missionaries on the ground, and at much less expense? If there were different views among them on questions of importance, could they not submit said questions to a majority vote of their missionaries, in their own quiet and prayerful deliberations; and with the certainty of far wiser and better results than if jostled and excited by the coming among them of one clothed with episcopal authority, and yet utterly without experience in the difficult work these missionaries were honestly and earnestly seeking to accomplish? We would gladly see the churches forbid the use of their mission funds for sending such Deputations.

"THE PEACE QUESTION.—A lecture was given last evening, at the Friends Mission Room, Great-Wilson St., on 'Arbitration a Substitute for War,' by Mr. Frederic W. Ridgway, of Dewsbury. There was a good attendance. At the close of the lecture the following Resolution was moved by Mr. Robert Arthington, seconded by Mr. A. K. Brown, B.A., and carried unanimously:—'That this meeting, deeply sensible of the terrible suffering and wide-spread calamity of war, calls upon the men of Leeds to vote only for such candidates for Parliament as will promote the enactment of a statute by which war cannot be declared without an appeal to the nation.'"—*Leeds Mercury.*

XIV. SAILING OF MISSIONARIES.

The prayers of the China Inland Mission for "100 more" to join them in their work in China the current year, are evidently not unavailing. The third party of the 100 asked, sailed April 7, 1887, consisting of the following ten persons: MR. and MRS. ARMSTRONG, MISS A. E. KNIGHT, MISS L. K. ELLIS, MISS M. E. SCOTT, MISS A. A. MILES, MISS H. JUDD, MISS E. CULVERWELL, MISS L. M. FORTH, MISS STEWARDSON.

Another party of some dozen missionaries sailed April 6, 1887, to reinforce Bishop Taylor's workers on the Congo. Their names, as reported in the city papers, are: E. E. CLAFLIN, of Haworth, Ill.; WILLIAM S. BRIGGS, of Medford, Wis.; MINNIE S. WALLER, J. C. WALLER, H. B. WALLER, and S. H. WALLER, of Burlington, Vt.; MISS BELL GROVER, of Maine; MISS MARY A. ANGUS, of Pennsylvania; MISS SUSAN COLLINS, of Dakota; MISS ANNA M. HEALEY, Iowa; and MISS LIZZIE J. TRIMBLE, of Pennsylvania. Among these we fail to find the name of MR. C. J. LAFFIN, who received his parting instructions from REV. MR. DOOLY, April 3, and was to have sailed with the party.

REV. and MRS. ROBERT M. BEEDIE, returning, sailed for Duke Town, Old Calabar, March 9, 1887.

The following missionaries of the Am. Board sailed for Turkey April 6, 1887, viz. MR. and MRS. G. C. KNAPP, Bitlis, E. Turkey; MR. and MRS. W. C. DEWEY, Mardin, E. Turkey; MR. and MRS. J. K. BROWNE, Harpoot, E. Turkey; MR. and MRS. E. RIGGS, Marsovan, W. Turkey; MISS FANNIE E. WASHBURN, Marsovan, W. Turkey; MR. and MRS. H. O. DWIGHT, Constantinople, W. Turkey; DR. and MRS. F. L. KINGSBURY, Samokov, Turkey.

MISS FOSTER and REV. SHELDON KNAPP, Wesleyan, sailed for Jaffna, Ceylon, March 3, 1887.

MISS JAMES, Wesleyan, sailed for Algoa Bay, March 10, 1887.

We are glad to learn a strong reinforcement of nine missionaries—three returning and six new—is leaving Scotland this month (April 1887,) for the *Blantyre* Mission of the Scotch Established Church in East Central Africa, viz.: REV. and MRS. DAVID SCOTT, B.D., DR. and MRS. JOHN BOWIE, M.B., MR. and MRS. JOHN M'ILWAIN, MR. and MRS. TANNER, and MISS BECK. DR. BOWIE gives up a valuable medical practice in London.

DR. and MRS A. H. WEBSTER, for Bailundu, and MISS ANNIE M'MAHON for the Zulus, sailed March 26, 1887.

REV. and MRS. GEORGE C. KNAPP, and REV. and MRS. WILLIS C. DEWEY, returning, sailed for Turkey, April 7, 1887.

REV. and MRS. EDWARD RIGGS, returning, sailed for Western Turkey, April 9, 1887.

MISSES LINA C. FAULKNER, LENORE HAMILTON and L. C. FLEMING, Baptist, sailed for the Congo, March 17, 1887.

MR. M. J. LEWIS, sailed for the Congo, March 24, 1887.

XV. DEATH NOTICES OF MISSIONARIES.

MISS EUNICE KNAPP, formerly in Phillippopolis, but recently of Bro. Harris' party of missionaries to Western Africa, died at Monrovia, Feb. 2, 1887.

REV. BENJAMIN RICE, L. M. S., after more them 50 years' service, died at Bangalore, Feb. 9, 1887. He had visited England but once in 50 years.

MRS. MARY L. HOWLAND, of the Madura Mission, died at Auburndale, March 5, 1887.

REV. WM. S. HOWLAND, husband of the above, died at the same place March 7, 1887.

REV. WILLIAM WOOD, formerly of the Marathi Mission, died at Hartford, Ct., Feb. 22, 1887.

MRS. DR. KERR CROSS, we grieve to learn, died at Chirenji, Dec. 24, 1886, on the journey from Lake Nyassa to Tanganyiki.

MRS. M. N. S. ATKINSON, C. M. S., died at Bezwara, Feb. 18, 1887.

REV. WILLIAM MACFARLANE, M.A., died Feb. 15, 1887, at Kalimpong, India, where he was laying the foundations of the Universities' Mission for Independent Sikhim. His loss to the Mission seems a heavy one.

REV. J. W. DULLES, D.D., missionary at Madras, India, some three years, 1848–1852, died in Philadelphia, Pa., April 13, 1887, in his 64th year.

MRS. EDMUND CRISP, 27 years L. M. S. Missionary in India, died in England, Feb. 19, 1887, aged 87 years.

REV. C. H. CARPENTER, we grieve to learn, died at his new Mission Station, Nemuro, Island of Yezo, Japan, Feb. 2, 1887. He had just reached his new field with large plans and high hopes of great usefulness among the *Ainos*.

XVI. BOOK AND LITERARY NOTICES.

Our Little Ones.—This beautiful Periodical has failed to reach us for five months past, much to our regret. On removing to this city we sent a special letter to it, begging

it to notice our changed address from Princeton to 436 W. 20th St., New York, but, as the April No. has just reached us *via Princeton*, we infer its proprietors failed to note our request, and all intervening copies have been lost in the P. O. Department. We see the April No. is as attractive as ever, admirably illustrated and adapted to delight and interest the dear children. Russell Publishing Co., Boston, Mass. $1.50 a year.

The Pansy.—The above statement applies also to *The Pansy*, with the single exception that no copy of it has reached us since our removal to New York; though our prompt notice to it of our changed address was no less explicit. How is it that Publishers make no note of such specific requests, but keep on sending exchanges to one's old address, thus depriving us of their exchanges, and themselves of the notices we should otherwise publish of their periodicals?

Bywater, Tanqueray & Co, mentioned on last page of our advertisments, we believe to be entirely reliable and very helpful to all missionaries and others needing such an agency. They have opened a branch office at 17 Brunswick St., Liverpool, England.

The Literary Magazine for April, John B. Alden, 393 Pearl St, New York. This is a rich number, full of important and weighty matter on a great variety of subjects, some of which are:—True Reform of the House of Lords; The White Mountains; Early Explorations in America; Mr. Lowell's Address; The Indian Broker; Earthquakes; A New Religion for the Future; Egypt on the Eve of the English Invasion; Cheating the Devil; Nine Unpublished Letters of Cromwell; The Death of Socrates. These are but samples of one month's bill of fare, the whole year's numbers offered for only $1.00.

The Rejected Factor in American Christianity, by C. S. Woodworth, D.D. We are deeply impressed with the fitness and force of the facts and views presented in this address. Christ has indeed been rejected by His own as He has come to us in the person of the Chinese, the American Indians and helpless slaves of the African race; and the thought presses upon us: Is He not also rejected by us in all our plans and efforts in Christian work at home or among the heathen that ignore His self-sacrifice and rely mainly on the use and influence of large amounts of money?

The American McAll Record (Quarterly) for April represents this great work in France as being actively and successfully prosecuted with increasing interest, and with fresh calls and opportunities pressing on every hand. All interested in this work should send their contributions for it to Miss Frances Lea, Treasurer, 1622 Locust St., Philadelphia, Pa.

The American Bible Society's receipts in March were, $56,927.85. The total receipts for the year were $492,255.80. Its issues in March were 82,867 volumes—in the whole year 977,605 volumes, not including those issued in foreign fields.

The Life of James Hannington by E. C. Dawson, A. D. F. Randolph, New York, $2 00. This "Life of the first Bishop of Eastern Equatorial Africa" has already run through six editions in Great Britain and we feel certain it will find no less eager and interested readers in this country. We hope to give our readers a review of this volume in an early issue.

The Chicago Training School.—Our school is now permanently located in the new "Home," corner of Ohio St. and Dearborn Ave. This substantial building and the furniture have cost about $26,000, over $21,000 of which has been already paid by the free-will offering of the Lord's stewards. Our faculty have freely donated all their services. For all of this we praise the Lord. It enables us to give a Christian home to our students and make a center of active evangelistic work in this city.

We have thirty-four students now, with a prospect of being crowded to our utmost capacity next year. Already some have gone out from us to Japan, India and Utah, two leave for Africa soon and others for other fields.

This has been accomplished under many disadvantages incident to the early history of a new institution, and the want of many practical aids. Among these is

THE NEED OF GENERAL MISSIONARY LITERATURE.

The committee deem missionary information to be of the greatest importance and desire to make the missionary department of the library one of the most complete in the country, both for the benefit of the students and as a reference library for all friends of missions. We want everything bearing on this subject, in the line of books, maps and periodicals. But we have no funds, and, as for all the rest of our work, we must depend upon voluntary contributions. We can assure all donors that such literature will be put to the most practical uses, and therefore, we make this appeal to Authors, Editors, Publishers and Missionary Societies to send us whatever the Lord may put it into their hearts to give, and address the same as per the caption hereof. Wm. E. Blackstone.

Chairman Executive Committee.

We are glad to see this Institution has an outlook so encouraging. The Lord make it greatly useful in accomplishing His purposes of mercy in both Christendom and heathendom.

DUPLEIX AND THE EMPIRE OF INDIA.

Two of the most famous names in Biographical Literature are Lord Clive and Warren Hastings; famous in part because they were the founders of the British Empire in India, and in part because the story of their lives has been given to the world by the unrivaled pen of Macaulay.

How many of those who have read of Clive and Hastings, have any real knowledge of their great rival, the brilliant François Joseph Dupleix? Yet when the whole truth is made known, it is found that this great Frenchman came near being more than a match for the famous Lord Clive in the terrible struggle for the possession of the Indian Empire, and that the story of his life is even more full of romantic interest than that of either Clive or Hastings. Their great advantage over him was that Macaulay was their biographer.

Dupleix has recently found a biographer whose pen, while perhaps scarcely equal to that of Macaulay, yet presents the wonderful story of his life in such a manner that it fairly deserves a place by the side of Macaulay's famous essays. The writer is Sidney J. Owen, and his biographico-historical sketch is now appearing in a series of articles in *The Library Magazine*, published by John B. Alden, of New York.

François Joseph Dupleix was born on the first day of the year 1697, at Landrecies in northern France. His father, who was a large shareholder in the French East India Company, procured for the son a seat in the council at Pondicherry, whither he went at the age of twenty-three. The agents of the French Company were allowed to trade on their own account; Dupleix availed himself of the opportunity, and in a few years amassed a large fortune. In 1730 he was made governor of Chandernagore. In 1741 he was appointed governor of Pondicherry, having the supreme control over all the French possessions in India. He managed to acquire a great influence over the nominal emperor, who bestowed upon him the titular dignity of Nawab. His administration was able and energetic. Hostilities were imminent between the French and English companies. Dupleix at his own personal cost completed the defences of Pondicherry, which was threatened with an attack by the English. He persuaded the Nawab of the Carnatic to forbid the English to make the attack, but they were assured by the Nawab that should the French become the stronger power, a similar check would be placed upon them. Labourdonnais, the French admiral, seems to have played falsely with Dupleix, whose great aim was to destroy the English fleet and capture Madras. He even made a separate treaty with the English, who had been reduced to sore straits.

The history of the subsequent operations is fully detailed by Mr. Owen. For a time Dupleix was successful in all his schemes; and the French seemed to gain a decided preponderance over the English in India. The skill, courage, and good fortune of Clive at length turned the scale. Dupleix came into disfavor with the government at home, and a new commissioner was sent out to replace him. He returned to France in 1754, ruined in position and broken in fortune. He lived nine years longer, falling into deeper and deeper poverty. The last act of his life was to draw up a pathetic narrative of his great services, the wrongs which he had endured, and the forlorn condition into which he had fallen. Mr. Owen thus sums up his estimate of the career and character of Dupleix:

"The originality, boldness, and magnitude of his political conceptions; his versatile ability, displayed alike in its application to commerce, politics and war; his inexhaustible fertility of resource; his high moral courage; his indomitable energy and perseverance; his munificent devotion of an ample fortune to the public service; the marvels which he wrought with inadequate means and unpromising instruments; the unhesitating confidence which he inspired both in Europeans and natives; the admiration which he extorted from his enemies; the enthusiastic sympathy which he kindled in his associates; the precautions which were adopted by the French authorities and sycophantic agents to trepan and coerce him into the surrender of his authority; his loyal and unconditional submission to the adverse verdict, though it cast him down from the pinnacle of power, under the feet of one of the meanest and most worthless of men; and his dignified demeanor after his resignation; all these tokens bespeak the presence of a king of men."

The publisher of *The Library Magazine*, Mr. John B. Alden of New York, will send a specimen copy to any applicant, or for 25 cents he will send the *Magazine* on trial for four months included in which will be found the entire story of the life of this remarkable Frenchman, Dupleix.

AN "IDEAL" EDITION OF LONGFELLOW'S POEMS.

The expiration of copyright is at last bringing into really popular circulation the works of some of the most celebrated American authors, whose writings the high cost of monopoly has kept within the hands of a few. ALDEN, the *Literary Revolution* publisher, has recently brought out a number of the best books by Hawthorne, Prescott, Emerson, Poe, Cooper, and others. He has now just published a very pretty edition of Longfellow's Poems so far as copyright has expired. It is in the form which he is making famous as the *Ideal Edition*—beautiful enough to be worthy of the name—the type being large Long Primer, the printing and binding (cloth) in excellent taste. People who have been used to buying Longfellow might suppose the price of the handsome volume to be a dollar or more—instead of which ALDEN asks only 25 cents for it! Postage, 5 cents extra, if by mail. ALDEN'S last catalogue, 64 small quarto pages which he sends free to anyone (his publications are not sold by Book-sellers, but direct only), is a veritable literary wonder in its attractions. Address JOHN B. ALDEN, Publisher, New York or Chicago.

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